

The Flaming Sword

"And He placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

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The Roman Empire in Jacob's Prophecy

How a Remarkable Prediction Was Fulfilled
in the Defilement or Apostasy of the Church

By KORESH

ONE OF THE MOST marvelous prophecies of all time was made by Jacob on his approaching dissolution, when he called together his twelve sons and told them that which should "spoil" them in the last days. When we consider the fact that the prophetic declaration of Jacob (or Israel) to his sons has been handed down through the ages intact, through the usages of time, as a sacred memento of the origin as well as the destiny of a people, it must appeal to one imbued with a consciousness of the divine purpose concerning the evolution of the nations as a subject of the deepest moment, and one worthy the most erudite exploitation.

I have employed the term "spoil," as used in the original Hebrew, as being nearer the meaning of the progenitor of the Israelites, in preference to the term befall, which is misleading, as not embodying the full significance of the prophecy. Jacob calls his sons together to tell them what will "spoil" them in the end, or, as it is termed, the last days. He begins with Reuben, the elder of his sons, saying: "Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father's bed [couch]; then defilest thou it; he went up to my couch." Though Reuben reached the excellency of dignity and power, as prophetically declared, he was not to attain to the highest excellency, that of life; hence it is declared of him: "Thou shalt not excel."

By what process was Reuben to ascend to the bed of the Almighty? For it is this bed that Jacob has in mind, when he declares that Reuben would defile that couch. Jacob's experiences were to lead him through successive embodiments to that ultimate incarnation in the Christ, which would constitute him the Son of God. The manifestation of the Lord God in the Son of his creation, was the couching down of the Almighty toward that bed in which he should lie when, through

the operation of the Holy Spirit, God should be defiled in his descent into the race for its redemption.

In the prediction Reuben was to defile his father's bed. This father is he who was in the Son when the Son of man came into the world as the incarnate God. The coming of the Christ was the couching down of the Almighty, as it is said: "He couched as a lion, and as an old lion; who shall rouse him up?" The couching of the Father is the coming of the invisible Godhood from his interior life down or out into the ultimate or natural and tangible manifestation, as the Son of God.

God came in the manifestation of the Son. The coming of the Son was the Father's descent. The Son of God looks for a place to lay his head. This place to lay the head of the Son of man, is the couching down of the Father by the operation of the Holy Spirit in that church receptive to the Spirit when it is poured out into those who received it. Reuben ascends to this couch of the Father; and if we can discover the source and cause of the defilement of the church of the Christ in its progress through the Christian dispensation, we can determine into what great excellency Reuben developed in the line of his ethnic multiplication and amplification into that world power of which Jacob declared when he said: "Reuben is the excellency of dignity, and the excellency of power."

To comprehend the source of the power which was to defile the bed of the Almighty, we have but to trace the source of pagan Rome from its very inception; for it was pagan Rome that stood ready to meet the Christian spirit which, disseminated in the church, was to take root within the sphere of Roman paganism, into which the church of Christ descended. In all the history of the ancient and modern world, there has nothing arisen to exceed in excellency the glory of the Roman dominion.

Reuben is declared to be as unstable as water. The water referred to in this prediction is the same water defined in the Apocalypse, where the angel declared to

John: "The waters which thou sawest, * * are peoples, and multitudes, and nations, and tongues." John said, "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Here, then, we have a plain declaration of the defilement referred to in the prediction of Jacob concerning Reuben.

What, then, do we conclude? Reuben was carried away into Mesopotamia with the first installment of the tribes of the House of Ephraim; and in the interblending of his tribe with the people in the cities of the Medes, on the river Gozan, there began the development of that people which subsequently made the ethnic foundation of the Roman empire. That which has been supposed to constitute the Aryan race whence descended the nations of Europe, received its Western impetus from the infiltration of the tribes that were carried away and lost, but from whose union came the civilizations of the Western course of the great river of human progress which, flowing in the direction of the great luminary, defines the progress of modern ethnic evolution. From Reuben (reëmbodied in Romulus) developed the empire of pagan Rome. It was this Rome which stood ready to appropriate the life of the Christ, after his flesh and blood had been partaken of by those who received the afflatus of the Holy Spirit shed upon the primitive church.

In that wonderful prediction God spake through the mouth of his servant Jacob, who, in the processes of time, was to become the incarnate Son of God. The declaration was not only by divine authority, but God spake concerning himself when he predicted the defilement of the Father's couch; for the Father God descended into the race for the purpose of transforming the race from the condition of diabolism to that of the Sons of God.

The Lord Jesus was the apex of the cone of human polarization; he constituted the arch-natural point of God's descent, whence he was to baptize and fertilize the race for its progress into the Sonship of the Lord's immaculate offspring. To accomplish this transformation of the mortal humanity to the fruit of the Tree of Life, it was necessary for God to descend into the race, and to take upon himself all of the conditions of the human race; that is, he was made to be sin that he might transpose the race from the hells into which it had entered through the fall of man.

It was the function of Reuben to become the channel of this defilement of God, by ascending up to his couch and receiving the spirit of the church in its declension, a declension predicted in the following prophetic declaration: "That day shall not come, except there come a falling away first, and that man of sin be revealed." The man of sin was the man who took upon himself the sins of the world; namely, the Lord Jesus Christ, who was made to be sin. This fact does not militate against the Biblical statement that the Lord ascended to the throne of God, where he sits at the right hand of God, which means that he is in the

state of all authority in the heavens where he eternally reigns. He both ascended and descended; for it is possible for the activities of spiritual force to pass both in the direction of the center and of the circumference. This the Lord did when, in his theocrasis, he ascended into the throne of the Father, and descended into the race for its redemption.

"The living bread which came down from heaven" came to be eaten (appropriated); it was eaten, and the church which received it began the processes of regeneration (reproduction) which will terminate in the resurrection of the Son of God in as many as received the baptism in the beginning of the Christian dispensation. The Sons of God who will comprise the fruit of the Tree of Life now, at the end of the age, are none other than the Son of God multiplied in the development of the order of the Immortals who are made immortal through having received the Holy Spirit, which was the spermal and germinal essence proceeding from the personality of the Son of God. The production of the fruit is a transition from the Roman empire through the branches of the Roman tree, these branches being the so called evangelical churches out of which must come the final fruition. As Reuben was not to excel, so the Roman empire, this being Reuben, will not excel; hence it is left for another phase of activity in the world to develop the final fruit of the harvest, ripe at the end of the Christian dispensation.

The Westernizing of the Chinese Empire

By KORESH



THE AWAKENING of China to the importance of applying the principles of modern civilization to her own advancing evolution, is noted as one of the important attainments of the year 1906. Mr. William E. Curtis looks upon this impulse of the Chinese empire as the most far reaching of all of the events of the last year having completed its cycle. It is a fact to be considered, if not to be deplored, that the spirit of the twentieth century has taken possession of the hundreds of millions of people who constitute a nation awaking into the activities which are impelling the world to its final catastrophe.

As noted in the last number of THE SWORD, the reforms instituted (or those which go by the name of reform) are from the throne occupied by a woman; and that from her are issued the decrees which will make of China a power soon to be dealt with, upon another basis than that of a little child commanded by the world powers, which a short time since stood between the alternatives of a national dissolution or the protectorate of a nation which stayed the hand of its partition.

A considerable analysis of the importance of the change wrought in the Chinese empire during the year 1906, might disclose to the thinking mind some questions for the most profound consideration. Such an analysis would reveal the fact that a possible union of the male and female elements in those organic institu-

tions called government, might possibly constitute an important factor in the solution of the problems of the right of women to the exercise of the privileges of citizenship, besides that of paying taxes without representation, against which the male population of our own country rebelled at one time in its history. It appears that a woman can rise to the possibilities of that political, educational, and social advancement involving the commercial impulse, which calls for the augmentation of her armies and navies commensurate with the requirements of international competition; this means the distrust of the powers of the earth, and the purpose to stand upon an equal militant footing with the international combinations.

It is a woman who sees the necessity of awaking the spirit of aggressive commercialism in the pagan empire, and arousing the nation from the sleep of ages in which it has been lapsing. Who can tell to what extent Japan is intriguing in China, for that kind of enlightenment which constitutes the foundation of the activities of this modern civilization? We know that the civilization which marks the stages of impetus actuating the progress of Christian nations is the antichrist power, that commercialism whose god is money, and whose prevailing love is the love of the filthy lucre. Yes, China, with her hundreds of millions of population, is waking up to the greed of commercialism, and to the fact that her rights extend to the utmost bounds of what the world has denominated modern progress. She has awakened to the fact that to exist as a nation, she must compete in military and naval power with the nations with which she must come into competition in the great commercial struggle which impetuates the world.

Though the awakening of China may constitute one of the most important events of the year 1906, and one of the most far reaching of all of the occurrences of that year, its analysis may disclose some phases of influence which have not come into the sphere of the ordinary thought. The nations are blinded to the fact that greed leads to conflict; that international competition is the impetus to the creation of instruments of destruction and the ordnances of war, which are the natural concomitants of commercial modern enterprise.

The greed of competition, and naval and military power, are the coördinate forces of all modern progress. These are in direct opposition to the principles which were laid down in that system which, at the beginning of the age, was inaugurated as the seed-time of Christian possibility. Whether we shall welcome or deplore the civilizing influences of the political and social progress made in the year 1906, remains to be brought conspicuously into notice for coming observation.

There is no affiliation between the religious convictions of the Orient and those of modern Occidentalism as interpreted by the theologians of a degenerated Christianity; nor can there be any reconciliation between the conspiracy of labor-unionism and the hordes of industrials from the Orient, who will maintain the

right to enter the fields of industrial competition, which they will in time attempt to open for their exploitation. Japan is preparing the millions of Chinese "pagans" who constitute the Dragon power, for the onslaught that will be precipitated like a flash of lightning before an astonished Occidental population. A war with Japan in the near future means a war with the hordes of the Dragon nation, the voice with which the power having two horns like a lamb, but which speaks as a dragon, as seen by John the Revelator, will fulfil the predictions of Revelation.

The American nation has had a conspicuous sign of the character of the Dragonic power time after time; but, like all of the signs of the times regarding the end, the blindness of the mind regarding the fulfilment of Biblical predictions, with the headlong greed in the competitive scramble, precludes the possible attainment of the conviction that what has been written in the Scriptures has any significance further than the babble of the theologians.

To define the character of the power which is to fulfil the prediction concerning the great Dragon, we have but to observe the national sign which has been brought to the notice of the Occident, in the celebrations which representatives of the nation in this country have shown in their characteristic symbol. When Japan gets ready to speak to the nations with the thunders of military and naval display, through which the foundations of the earth will be shaken, it will be through the voice of the Dragon whose hordes are now preparing to enforce her rights in the field of competitive influence throughout the world.

The short-sightedness of labor-unionism, which falsely imagines that there must be no competition in this country with the Oriental population of the world, will impel the nations of the Orient to maintain their rights to enter all fields throughout the world, into which commercial advancement invites them. They have been taught the lesson of these rights through the aggressive force of the Occidental nations, which have been instrumental in enforcing upon the Orient their conceptions of competitive liberty and prerogative.

Japan's estimate of the fighting possibilities of the white race is predicated upon the basis of her contact with Russia, for which she has the utmost contempt as a fighting power. It is an acknowledged fact, that one after another of the nations of the world have conquered the weaker nations, all the way down to the conquests in Great Britain's attempt to extend her empire throughout the entire world. The Anglo-Saxons' time will come to succumb to a power arising to overwhelm them in their effort to subjugate the world.

The Making of Great Heroes

BY KORESH.

WHO MADE the great Napoleon the wonder of the world? The great characters who fought his battles and who executed his statecraft. He could not have attained to greatness had it not been for his marshals, his statesmen, and the men behind the guns. The combination of forces which he was enabled to retain and command, performed his will and demonstrated the potency of his character.

The Pre-Eminent's Annual Edict

Message to All Koreshans,
Delivered at Estero, Apr. 10

By VICTORIA GRATIA

THE HISTORY of the Christian civilization may be taken as illustrative of the inception, progress, and decline of all great systems of religious and social evolution throughout the world. One of the greatest mistakes made in ancient history, is the separation of the career of any representative force from the substratum into which a progressive civilization has been planted. The history of the Christian system is inseparably associated with the history of modern Rome; the Greco-Italian race constituting the foundation and groundwork into which those ethnic infiltrations that made the Roman empire the preëminent glory of ancient and modern civilization were introduced.

So far as authentic history is concerned, the early career of the inception of the Latin empire is clouded in mystery; but if we take the traditions of her people, we may find a satisfactory clue to the origin of that directing power which constituted the Roman empire an eternal monument of human possibility and achievement. The traditional memory of a people furnishes a more reliable datum for the foundation of a true historical record, than the fragmentary collections made by historians whose records are the result of biased judgments, from foreign and inimical observations.

Were we to accept the histories of the inception and earliest career of Christianity as predicated upon the basis of what the world deems the most accurate delineations of ethnic origin and growth, we would deviate so far from the true version of its derivation as to preclude the possibility of a reliable conviction. The Apostolic records of the conception, birth, and life of the great Messianic character in which the Christian system had its origin, are better foundations for belief than the modern efforts founded upon the materialistic convictions of what is denominated the "higher criticism." The Egyptian Mythology, proclaiming the overshadowing of Isis by the invisible Osiris, as it enunciates the conception of Horos, comporting as it does with that record (now rapidly passing into traditional memory) of the conception of the Christ, is nearer the truth than any attempt of the foreign historian to account for the development of nations on the basis of the more material convictions.

The great Romo-Christian empire derived its impetus from one man, whose force of character has placed his name above all the names of the men of renown, whose achievements constitute the monuments of greatness to be emulated by such as would become the benefactors of the human race. What constituted the secret of his possibilities to compel the world to acknowledge his greatness? Was it not in the fact that he had the truth and the wisdom to collect around him the few men of all the world, who could embrace the scope of his doctrine and communicate it to the nations? The Christ did not attempt to revolutionize the

world and bring it into religious and social conformity to his own advanced convictions; but rather, did he indoctrinate the few teachers who were willing to lend obedience to his commands. The Roman empire was the soil into which the Christian system was planted, the field in which the seed was sown that was to regenerate and bring forth the Sons of God.

The history of Koreshanity will move along in the lines of the progress which has designated the careers of Judaism and Christianity. The career of the Christian system is marked by a spiritual progress, planted in the soil of a pagan materialism which constituted the earth of a temporary development, from which it must be transplanted into a more congenial field, one more conducive to its ultimate perfection.

The Latin empire had its origin in the persecution which compelled a ship-load of Trojans to hasten from the city of doom, into a country where they were enabled to escape the overwhelming force of a foreign invasion, and in the ability of one man to locate and lay the foundation for the growth of an empire which swayed for a period the destinies of the world. Romulus originated the material Roman empire, as Jesus originated the spiritual empire of Christianity.

History would call the Apostolic record of the origin of the Son of man, a visionary and mythological deception, founded upon a diseased imagination. The Egyptian Osiris, the Greek Zeus, the mighty Deity, overshadowed a virgin. She conceived by the Deity and produced a son whose name was called Jesus, because he was to redeem his people from their sins. How mythological and far-fetched does this seem in the eyes of an incredulous and materialistic mind. Yet this is the sacred record made of the origin of the Son of God. Then there is a further record on which to build our hopes; namely, that into the common and mortal soil of our own being the germinal essence of the offspring of the mighty God was planted, and that from this implantation the processes of regeneration will bring us to become also the offspring of the same Deity from whence the Christ had his origin.

Numitor descended from the Trojans, the Trojan Aeneas being the ancestral progenitor. According to mythological rendering, Numitor, who was in the direct line of descent from his progenitor Aeneas, was deprived of his rights as heir to the throne by his younger brother Amulius. He so ordered that Rhea Sylvia, the daughter of Numitor, should be made a vestal virgin, that his supremacy should not be jeopardized; but the gods interfered, and Rhea Sylvia was overshadowed by the god Mars, and conceived and brought forth the offspring, Romulus and Remus. Remus was killed by his brother Romulus, and by him the city and empire had their foundation. These secular and profane historians would treat this tradition precisely as the "higher criticism" would treat the story of the conception, gestation and birth of the Savior of the world.

The mythological traditions of the nations have made the bases of the hypercritical rejection of the story of the generation of the Son of God and the pro-

genitor of the Sons of God, who are to appear as the fruition of ethnic progress in the productions of the Tree of Life.

What is the attitude of the Founder of the Koreshan System which now, in its incipiency, is but the promise of a greater kingdom than any which has preceded it in the history of the nations? Holding the keys to the mysteries of the ages, and being endowed with the powers through which the forces of sensualism are to be dethroned, as represented by the Sphinx, (signifying the throttler), his word will stand as a barrier to the further progress of that great river through which the powers of mortality are permitted to engender the vortex of human despair.

The Founder of a new world comes with the science of Universology, possessing the knowledge of the laws and principles of organic construction. It is not his purpose to dissipate his forces through an effort to reconstruct a universal government, without first vitalizing at a central point the organic primary cell of incipient beginning. Upon a superficial observation, it would appear that there is no hope of ever reaching the goal which his predictions have led us to believe is within the possibilities of attainment; but there are operative hidden forces whose potentialities are observant to the prophetic eye, though obscure to the vision of the materialistic observer.

We know the character of the germinal beginning of the kingdom which must obtain as the result of the Deific impregnation of nations. We know the character of the seed planted for the regeneration of the world, and that the seasons will mature their fruit. We know that the seed of the kingdom was planted in the dissemination of that germinal beginning called the Son of God and the Son of man, and that so sure as the Son of God was planted in the nations, so sure may we be of the certainty of the harvest.

The operations of the Koreshan Unity may be viewed from the standpoint of the higher spiritual purpose, and also the material and tangible basis through which the future spiritual possibilities are to be realized. The material side of the purposes and uses of society involved in operations of the Koreshan enterprise, embraces the problem of the economic forces of supply and demand, insured upon the basis of the greatest amount of production with the expenditure of the least possible amount of energy. As expeditiously as our cumulative, united, and well-directed efforts can adjust, we will appoint the installment of labor-saving machinery that, so far as possible, we may be able to diminish the hours and burden of manual hardship, thus utilizing the benefits of labor-saving machinery to the end that we may dispense with labor, by reducing that which has been called labor, which in the world is nothing but wage slavery, to the condition of the most pleasurable recreation. While we are attempting to reach that organic perfection only possible within the principles and application of united life, we should so order our resources as to reduce the amount of material expenditure to the very minimum of comfort, awaiting the appointment

of the luxuries of life until we have become self-sustaining, and our application of the principles of economic resources has provided for a surplus of increment over and above the necessary expenditures of our Unity.

No energy should be needlessly wasted. The activities of the child mind and body should be so directed as to be utilized for the benefit of society, for obvious reasons. The child should be early inducted into the purposes of life, the utility of which he should be made to understand is for the benefit of the neighbor. This doctrine should be instilled into the mind of the child so soon as it begins to think; and when it begins to use its voluntary organs for mischief, its energies should be directed into the channels of the uses in which, in the riper years of development, the man or woman becomes not merely an ornament, but a useful member of society. The performance of industrial uses should become one of the first principles in the establishment of the organic structure of our growth. Neither the conspiracy of labor-unionism nor the vitiated sentiment of burdening the young, should deter us from the useful cultivation of the child for those various industrial appointments for which every child should receive an early training.

We do not advocate child labor, but child industry. The kindergarten is useful only so far as it provides that the energies of the child shall be directed into the creation of useful things for society. Such an education ennobles the character and insures a fidelity and an importance which will broaden and elevate the aspirations of the child. The performance of child uses and activities can be recreative and delightful, even more so than any study which is not immediately applied to practical ends. One of the greatest delights of the child is to feel that what he accomplishes has a relation of use to the public good. Every child likes to play he is doing something like that which he has observed in the activities of older heads. Let us provide, then, for the performance of uses to the neighbor, in the early instruction of our children in those principles which will render them useful members of the body politic.

We talk of pioneer life. Are we not extravagant in the demands and uses of many things in which our expenses might be considerably curtailed? Where great bodies of men are disciplined and educated for public service, largely for economy, they are uniformly dressed, because it subserves the purposes of economy, and enables the government to more cheaply supply the requirements of clothing essential to the comfort and beauty of the body.

In the observation of a large body of men, which is the more attractive to the eye,—an aggregation of diversified dress and irregular coloring, or a uniform, such as we observe in all military organizations? I think you will agree with me when I say that nothing compares, in attractiveness in dress, with a uniform display of manufacture and color. A systematic dress in uniform would reduce the expenditures of our body at

(Concluded on page 11.)



The Field of Woman's Progress



WOMAN'S EXALTATION is in the purpose of Destiny, and the goal is not far distant. Its attainment constitutes the great theme of the true Gospel of Life. Blessed above all women of her time, was Virgin Mary. Though the mother of the Son of God, she was merely typical of a higher station. It is not enough to advocate that woman should be man's equal under present conditions of society. It is not even enough for woman to aspire to more desirable conditions of maternity in mortality. The whole creation groans and travails in pain for deliverance. Long under the curse both man and woman have been; but suffering under the curse has constituted a school of experience. In the exaltation of woman, the principle of vicarious attainment first obtains. A representative woman must, through divine power, scale the heights and beckon to all others. The Mother of all Living is to become a natural reality when, as the representative woman, "She shall be called the Lord our Righteousness," even the visible glory of the Lord's Presence.

THE SPRING FESTIVAL AT ESTERO

*The Significance of April Tenth
in Relation to Woman's Progress*

BY THE EDITOR.

EVERY HOLIDAY pivots upon some principle, the operation of which perpetuates it. Holidays are celebrated in honor of great events and personalities. Around each public day there cluster memories dear to the people of great movements and nations. One of the greatest holidays of Christendom is celebrated in commemoration of the birth of the Lord Messiah of nineteen hundred years ago. About Christmas there circle the great facts of his life and the import of his gospel. The annual holiday is therefore fraught with great meaning, and with its recurrence, memories of the Messianic Nativity are revived.

Throughout the world holidays are celebrated. In the American nation, what memories are commemorated in the celebration of the Fourth of July! It is the anniversary of the Declaration of American Independence. It is a patriotic day, and will serve a purpose as long as the nation endures. Likewise, the natal days of Washington, Lincoln, and others will be celebrated. The spirits of great movements are in their memories, and appropriately express themselves in the public mind. Not only are the great characters remembered, but the issues and events which made them great are yearly reviewed.

The Spring Festival of the Koreshan people is significant in relation to woman's progress. In its celebration we are looking forward to great achievements. Its greatest import must be seen through the prescient eye. Great truths and principles, great hopes and ambitions, cluster about the day, and potent forces are involved in its perpetuity. Seen from our own point of view, its celebration does honor to entire womankind, in representatively honoring all progressive women, and encouraging all progressive movements in the line of woman's progress. The rights of woman are emphatically recognized in the Koreshan movement; and not only so, but the principles and doctrines of the equality of the sexes in the conduct of the affairs of the Koreshan Institution are practically applied.

April Tenth has been annually celebrated for a number of years by the Koreshan people in honor of the be-

loved Pre-Eminent of the Koreshan Unity, VICTORIA GRATIA, in commemoration of her natal day. Every year witnesses new forms of tribute of affection for the Head of all our Orders; and the Lunar Festival of the present year was characterized by the unfolding progressive phases of the holiday.

The day began with stirring music rendered by the Koreshan Band, followed by fitting ceremonies at the morning meal. Later in the day, services of the Koreshan Ecclesia were held in the Art Hall. The Pre-Eminent's Edict, her annual message to Koreshans throughout the world, published in full in this issue of *THE FLAMING SWORD*, was there delivered. The impressive address by KORESH, the Founder of the Koreshan movement, upon his great and favorite theme, attainment to the divine Sonship, will be long remembered.

The Evening Program in the Art Hall, greatly enjoyed by all present, is noteworthy. The music, both vocal and instrumental, was delightful. The main feature of the evening was a farce of one act, entitled "Shadows of the Past," in which noted characters of other centuries were represented in gorgeous costumes, with their eccentricities exaggerated. Many funny situations developed, which were keenly enjoyed by the audience.

Thus from early morning until the close of the evening exercises, the Spring Festival was delightfully participated in by all the people of Estero, in the harmony and spirit of the Koreshan movement.

The Aspirations of Pure Womanhood

BY BERTHALDINE, MATRONA.

DOMESTIC SCIENCE in schools for the demonstration of the benefits of coöperation in all the affairs of life, to the end of making the homes of humanity all inclusive heaven in earth, is one of the charming things now conceived. It is the time of times for the philanthropic multi-millionaire to exhaust the sources of which he professes stewardship in the capitalization of such schools of economy. These triumphant institutions—colleges of life embracing church and state united on a scientific foundation, mothered by the wisdom required for the nourishment of their commu-

interests—might create a new thing in the earth in the line of a social order.

It would be a step forward for the university settlements, now such popular charities, to become at once social centers of productive industry, economy, and the equitable exchange of products, value for value. What splendid spheres of activity such centers of bee-hive industry furnish for the spirit of universal motherhood seeking an outlet for the benefit of universal humanity. Women are doing much, by their efforts at the construction of economic social centers of coöperative effort, to break down the effete social orders of competism. The little home of "Me and my wife, my son John and his wife, we four and no more," is becoming an intolerable straight-jacket to thousands of progressive women, whose wings are beating against the bars of their narrow home cages of domestic slavery.

The mental, moral, and intellectual status of humanity is too degenerate for high-souled aspiring women to find any satisfaction in giving birth to its increasingly mortal and corruptible reëmbodiments. Such women have a cold horror of a "serpent's tooth," and that more cutting, deadening thing, a "thankless child." Just as long as the almighty dollar remains the god of this world, just so long will progressive motherhood increasingly shrink from the nurture of offspring conceived in sin and shapen in the iniquity of the sphere of money worship. The love of money stimulates to activity every diabolic passion the human animal is capable of, and criminality of every sort grows rampant.

Woman as the tree of life, developed from the seed of man for the reincarnation of the fruits of his loins, is a thinking being, to be held morally responsible for giving birth, on any plane of being, to anything inferior after its kind. In planting a garden, the wise gardener looks after the quality of seed as well as of soil. It is not enough for a woman to be ignorant and innocent of crime because of protected ignorance; she should be wise from knowledge, and virtuous from intellectual and moral rectitude. She should be so devoted to the well-being of humanity that a man less wise, less virtuous, less humane than herself, toward the humanity he would father, dare not approach her to detract from her high-souled ideals of the joys of virtuous motherhood.

One of the chief functions of a wisely constructed national government should be execution of laws for the attainment of that degree of human perfection possible to mortal human stock. Degenerating lusts of animalism that would disgrace the four-footed beast serving man, have been falsely called sacred love by human society deceivers. These lusts have been allowed to run riot in creating families of degenerates to be nourished by the maudlin sympathy of posing martyrs. It is time for the earnest, honest, wise women of our day to give *all* the true, undying mother love of which they are capable, a redemptive outlet. Let its beginning be the love of the Lord their God, made apparent by the manhood of Christ Jesus, with all their heart, might, mind, and strength. Let them demand that the standard of His life and doctrine be set up for the rallying

of society for the rescue of humanity from continuance in moral corruption and putrid death. Let there be, in these last days of the Christian era, these prophetically foretold perilous times, neither marrying nor giving in marriage. All the woes predicted by the Lord Jesus are now due because of culminating social degeneracy.

Let the progressive women of our day become "as the angels in heaven," desiring nothing so much as the restoration to humanity of the image and likeness of divine manhood. This image is no sex distracted embodiment of dissipated waning energies, but God's masterpiece of balanced sex integrity, displaying the fullness of intellectual and affectional moral power in biune forms immortal. Women hold the fortress of life. Let them lift up the standard of living as men of God should live, for all to whom they must give new forms of life. Woman is the soul of man poured out unto death, that man may live again, he in her, and she in his many Sons brought to the glory of his divine image and likeness.

PROGRESS OF THE WOMAN MOVEMENT

A Review of the Results of a Half Century's Effort

BY ELIZABETH J. HAUSER. *

NEXT YEAR will mark the sixtieth anniversary of the first Woman's Rights Convention (as it was called) ever held in the world. This meeting was held at Seneca Falls, N. Y., in 1848. At that time women could not vote anywhere; and their civil rights were very limited. A half century has wrought a revolution. Today women have property rights in most of the states of our Union; mothers are co-guardians with fathers of their minor children in thirteen of our states; married women control their own earnings; and in twenty-three states women have school suffrage in varying forms; in several states they have some form of tax-payers' or bond suffrage; in Minnesota they may vote for library trustees; in Kansas they have municipal suffrage; and in four states, Colorado, Idaho, Utah, and Wyoming, women may vote on exactly the same terms as men for all offices, from members of their local school boards, up to the President of the United States.

These changes have come so gradually that they have been taken much as a matter of course; and few persons realize that they are due to the persistent and untiring efforts of the woman suffragists. No year, however, has perhaps brought so many victories as the year just past, the year curiously enough following the death of the great leader, Susan B. Anthony.

The funeral of Susan B. Anthony occurred on March 15, 1906. March 15, 1907 was the first day of election for members of the Finnish Diet, as well as the first trial in Finland of voting under the proportional representation system. Newspaper reports tell us that the crowds were silent and orderly; and among them were

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large numbers of women who took the deepest interest in the proceedings. This was the first time that women had been allowed to vote on the continent.

The agitation of the past year in England has given such impetus to the woman suffrage movement in that country, as no other country has ever experienced in a corresponding length of time. The question was even debated a few days ago in the Italian Chamber of Deputies, and about the same time, the Labor Party of the United Kingdom, in conference at Belfast, Ireland, adopted resolutions favoring the extension of the franchise to adult men and women. The International Woman Suffrage Alliance, organized only two years ago, with Miss Anthony as its honorary president, already has affiliated with auxiliaries in twelve countries,—and thirteen others are knocking for admittance. Thus it will be seen that this movement is by no means confined to our own country.

At the thirty-ninth annual convention of the National Woman Suffrage Association recently held in Chicago, it was reported that within the year fourteen large organizations had officially endorsed woman suffrage, which, added to similar organizations reported at the convention of 1905, make twenty-five great bodies that have put themselves on record in favor. Among these are the National Purity Conference, International Brotherhood of Book-binders, International Brotherhood of Teamsters, National Grange, United Mine Workers of America, and American Federation of Labor. That sentiment is growing rapidly among women as well as men, is attested by the fact that woman suffrage has also been endorsed by the Ladies of the Modern Maccabees, the World's Woman's Christian Temperance Union, and by the International Council of Women, representing twenty countries, and between six and seven millions of members.

Within the past year the publications of Harper Brothers and the *North American Review* have openly declared for the political enfranchisement of women. The importance of the advocacy of such publications can hardly be estimated.

The successes are by no means confined to any particular section of the country. Within a few months the state of Louisiana has provided by a constitutional amendment, which carried by 11,000 votes, for women factory inspectors in all cities having 10,000 or more inhabitants. Tennessee has passed a law admitting women to the bar. In one form or another, the woman suffrage question has been before the 1906-07 legislatures of Indiana, Kansas, Massachusetts, Minnesota, Nebraska, New Hampshire, Oregon, Rhode Island, South Dakota, Texas, Vermont, and West Virginia. It was debated in the Chicago City Charter Convention, and was the subject which aroused the most feeling in the constitutional convention in Oklahoma. The California legislature has just voted in favor of full suffrage for women, by a vote of 19 to 15 in the Senate, and 47 to 28 in the House; not carrying, to be sure, by the required two-thirds majority, but indicating an advanced public sentiment nevertheless.

Years ago Garfield said that this woman question was "looming up on the horizon larger than the size of a man's hand;" and he predicted that ere long this question must find some solution. The solution may still be far in the future; but that it is assuming proportions larger than any man's hand cannot be denied. When the suffragists of the United States meet in convention next year, as they will do in Buffalo, N. Y., who knows but that many important additional victories may be reported from our own country?

An Anti-Suffragist Argument

BY BERTHALDINE, MATRONA.

THE BOSTON *Woman's Journal* reports that at a recent suffrage hearing in Albany, much stress was laid by anti-suffragists upon the fact that there are 60,000 fallen women in New York City alone, who might vote. How about the men who consort with them? Do they vote? Said one old gentleman, an accute observer of life, "Rightly viewed, the fallen women are 60,000 arguments for woman's suffrage."

The anti-suffragists would do well to note that, according to the Bible, all men and all women are fallen. The Adamic man, created in the image and likeness of God before the woman was taken out of him, was a biune being. Male and female originally being one in the form of man called Adamic, were literally married in the Lord. According to orthodoxy, "In Adam's fall, we sinned all." Hence all vidual or separate sex forms indicate the continuance of men and women in the fallen state. The present form of marriage ceremony, being a copy of the curse, indicates the continuance of the curse upon the woman.

Living above all sex appetites and passions, by virtue of chastity of thought and continence in life, thus being neither male nor female in Christ, is the prime requisite for restoration to the divine image and likeness, expressed only by the form of man, the created and unfallen. This marriage of the male and female in the Lord is the only marriage made in heaven, or state of righteousness in earth. In the state of the kingdom of heaven in earth, the man will not rule over the woman, nor the woman over the man. In equitably balanced relations, in all the functions of life possible to each, they shall be one.

To rise from the fall, all men and all women, the total of the fallen, must exercise in equity the manly function of the ballot made possible to each. As one principled in the righteousness of the law given to them for a school-master to bring them to the divine human state, the fallen man and the fallen woman should, by ballot or voice, ratify the Voice of God in earth, who speaks the science of the law of life for the restoration of man and woman to the divine image and likeness, the virgin or man-woman, upon whom rests no curse. It is for such only to

"Raise the fallen, cheer the faint,
Heal the sick, and lead the blind."

COLLECTIVE OWNERSHIP OF PUBLIC UTILITIES

IN ADVOCATING a change so sweeping as that from the present system to one of public ownership, the first point to be noted is the advantage to the laborer when he is directly in touch with the state. His profits are not treasured upon by the middle-man. He is not obliged to wait for his pay. He is not ground down and robbed by a great corporation.

Grover Cleveland has recently expressed himself on the subject of President Roosevelt's attacks upon the railroads. He believes they are uncalled for, and that the tariff is the true point of attack. To question the wisdom of a statesman like Mr. Cleveland would seem presumption; nevertheless it is done by a majority. Collective ownership of public utilities will be the best expedient to arouse attention to the fact that the people need paternal care, not unscrupulous dealing, from anti-national corporations. As things are now, the laborers of the country are at the mercy of those who become the plutocratic element, the idle rich who play cards to pass the time which hangs heavily on their hands. The public ownership of the railroads is to be tried as a political issue. It is not the acme of development simply to center in government ownership; but it is the means to an end, and that is not yet.

The tariff issue is the stereotyped one for the democrats to press, and every one expects it of them. Mr. Cleveland says the tariff is the father of the trusts. Mr. Cleveland then believes in attacking the origin of the evil. The tariff is to be revised in due time; but the command of the infant industries should not be in the hands of the capitalists who exploit consumers and workmen alike to further their projects. The result of pushing government ownership, will be to prolong the struggle by a temporary amelioration in the country.

Certainly there should be no loss to the small shareholders, should the railroads pass under state and national supervision. They are owned by investors of small means in all sections, as well as by the great capitalists. The small owners should be reimbursed. They have made their investments in good faith from hard-earned money, and they depend upon the railroads for their means of support in the "rainy day," as well as in the education of their children. Their interests should be cared for at the present juncture. Ever since Christmas the fall in the railroad quotations in the market has been steady. They have declined under pressure from the President, who is trying to rifle the corporate bodies of the power which makes them formidable.

Should the government control the mines of the country? Undoubtedly this is a question to be met in the immediate future. The establishment of a board of arbitration to consult over the mining districts, is a suf-

ficient index to the temper of the times. One thing is sure: Collective ownership of public utilities demands statesmen to meet the emergencies that arise from unforeseen causes; it requires clearness of judgment to meet the crises that come in the clash of interests; and it will take years to produce men adapted to the position now held by President Roosevelt, on account of his moving in an orbit which will permit him to carry on work that ordinary men would eschew. Municipal ownership is a great tide that threatens to flood the country; and when it comes, it must be ridden by the men who are great enough to ride upon the storm.

The mine owners themselves have had to ask Federal help; while one of the states that controls a large percentage of the mines of the West, has had to invoke aid in the conduct of its industries. The mines are a bone of contention, and must be disposed of. But can this be done without a panic? Not unless wise statesmanship be brought to bear upon the graver issues involved. Dishonest speculation is the butt of the President; and it should be made impossible by curtailing those sources of revenue which pander to corruption.

A great deal has been said in regard to the President's scheme for the valuation of railroads, to see whether they are making excessive returns upon their capital. Some have condemned it as Utopian, and insist that America has been made by its railroads more than by any other line of development. To condemn watered stock is to promote theories, not practical issues, according to a prominent writer in the *Statist*. The fear and disquietude of the people have found vent in the Wall Street agitation that has come preliminary to a great upheaval. Nothing seems safe just now in the unsteady condition of finance, with the fluctuations in the stock market to alarm the public.

The news has been printed that a kind of census of opinion in regard to the President's popularity has been asked. Twenty-five editors in New York take the view that he is growing more and more popular; "tremendously stronger than ever," are the words they use. The basis of his strength they regard as his "square deal spirit," his "enmity to the interests," and his championship of the cause of the people. Lincoln said that God must like the common people, or he would not have made so many of them. It has been affirmed, though some deny the attack, that there is a \$5,000,000 conspiracy club formed to defeat what is termed the "socialistic programme" of one who, in trying to resist the encroachments of the great corporations, has become the people's idol, Theodore Roosevelt. Vox populi, vox Dei.

"At evening time it shall be light." In the evening of the race, when its faith is obscured, and it sees no ray, the light of God's presence shines into its face in a new gospel preached to the poor.

Apropos of Miss Terry

THE GRACE and finish of Miss Ellen Terry's acting are not to be surpassed, perhaps, in her own time. She impresses an audience by her charming personality, and carries it with her by her tact. The inflections of her voice are so soft that her rendition of Captian Brassbound's Conversion, in the role of Lady Cicely, must delight the author of the piece. He takes pains to let the heavy weight of this light piece rest upon the dialect. It is not flattering to an American audience to hear the captain of a United States ship speak through his nose in the broadest way. The author in his notes explains, that whereas the Yankee captain's pronunciation approximates the nasal "cawndoose," the English rendering for the same word is to him, "kerndewce;" but in the dictionary we spell it "conduce" on both sides of the Atlantic.

The piece itself, without Miss Terry, can hardly be imagined; she lends so much enchantment to lines that are not dull but facetious. When she mends the brigand captain's coat, and helps him into it with the greatest solicitude, she scores a point with the audience. Her smiles and the bow on her hair serve to accentuate her lines. "All men look foolish, Captain Brassbound, when they are feeling for their sleeves." The delicacy and the finish of her manner would be acceptable were there ten Yankees to be caricatured. "She no lady,—she saint; she take us all to heaven."

"All men are children in the nursery," is one of the little aphorisms that fall from Lady Cicely's mouth. The trip to the Atlas Mountains, where Shelley's witch lived, is signally marked by the fall of the little Italian whom she fondly nurses, tending him like her own child, and showering over his head the benignant graces of her pity. A very strong woman's character is depicted here, and Miss Terry lends to it the gracious tenderness that completes its favor with the audience.

In the last act she is inimitable, covering herself with glory by enacting the part of the veritable Portia. The scene of this play is laid in "Hafricar," to follow the peculiar intonations of the idol of the drama, Mr. Felix Drinkwater. Apropos of him, the author intimates in a burst of confidence, that Drinkwater represents the obsolescence of the Dickens dialect. A cockney is a cockney, and in the opinion of the dramatist, "he who bothers about his *h*'s is a fool, and he who ridicules a dropped *h* is a snob." A Southerner does not speak through his nose; nor does a New Englander after he has softened his vocal chords in the balmy air of the tropics.

Miss Terry does not change her dress through the entire play; and it is certain that the three unities of the French stage could never bring her through an expedition to the heart of the mountains in so immaculate a costume, which is just as fresh when she goes back to the city as when she makes her entry. It is in the play of wit, her gestures, and her smiles, that she surpasses; and one feels like saying with the Yankee Captain, "There is sartinly a wonderful chahm about the British aristocracy. Are they all like that?" All stage

favorites are not like Ellen Terry, and she has the advantage of appearing in a play intended for Puritans. She unmasks the pretensions of two men in the course of its development, has the honor of bestowing herself in marriage on one of them if she likes, and is thoroughly conversant with the ins and outs of an old Moorish castle which she wishes to be thoroughly cleaned and whitewashed. Instead of the tessellated floors and lofty arches of mosaic work exciting her to raptures, she looks upon it with a British view to sanitary science.

The English theaters, as is well known, are furnished with lasses for ushers, in their pretty uniforms with streamers of ribbon. They serve sweetmeats on trays in the *entr'acts*, while the male portion of the audience is supposed to patronize American drinks such as "squash," the like of which never appears in America.

Miss Terry's appearance in America marks her fiftieth year on the stage. In May, her fellow-workers gave her a benefit to celebrate her brilliant career. This netted her \$21,000. Such workers for the stage promise much for its eventuation into a style of effort fitted to the immortal buskin and cothurnus.

The English stage has its ways, and the American theater has its own; but a visitor to the London theaters has said that those of America are much better in their fittings, especially as they do not serve "squash" between the acts.

Some think that this piece is not so full of aphorisms as other works by the same author. It is not stinted in witticisms, when the dialogue is full of exceptionally good shots at the noble institutions of British justice, which is made to show as a very great sham.

Prof. Adler's Views on Socialism

A NOTABLE discourse on socialism was recently given by the founder of the School for Ethical Culture. Felix Adler is very conservative in his estimate of the new force that is seething and bubbling in the United States and elsewhere, particularly in Germany. "What is socialism?" "What is what?" began Prof. Adler. "There are so many kinds of socialism that one does not know what is meant. There is Marxism and municipal ownership, which is not socialism but only the extension of government, also anarchism."

The discourse, which was very clever, continued to define the various phases, until the learned lecturer assented to the proposition that socialism is not in touch with the natural rights of men in advocating equality. "I loathe," said he, "the contact with the crowd." Socialism, though it has done much to modify race hatred, which impels men to feel the Negro is less than human, is not, in Prof. Adler's views, properly seen when it tries to put men on a level. He went so far as to say that it springs from the same root as all immorality, all promiscuity. Socialism, in a word, is inimical to the family relation. This is Prof. Adler's strongest charge, with which the lecture ended. It is always

the case when doctors meet, that some are sure to disagree. The feeling excited by the whole discourse is very marked in some quarters.

There is a growing dislike on the part of the many, to anything like an effort to reduce people to one innocuous level. Marxianism is the phase that the able lecturer prefers as representative of the movement. Anarchy he will not only deplore, but abandon to its worst enemies. Will Prof. Adler's views be adopted by the mob, or will it turn from them in disgust, that any one should shrink from touching elbows with the great unwashed? These are questions that time must settle, but it is the belief that at last something notable and definite has been given. It is generally conceded that socialism means mob rule, unless it is controlled by the majority vote; and if it is still mob rule when the majority vote is polled, then it means anarchy. There must be a majority of the best minds, otherwise it is treason to the interests of the people, and death to their hopes.

Ferdinand Brunetiere

THE YEAR 1906 robbed France of the prince of critics, the editor of the *Revue des Revues*, a man who stood at the head of letters, Ferdinand Brunetiere. His mind was broad enough to embrace all that is new, and to try to discover in every book its import to humanity. The best eulogy pronounced upon him by one of his friends who loved him, is this: "He never suppressed a fact. He conceded all the truth to his adversaries in every argument. He would not try to gain the day by obscuring the slightest evidence."

Literature was to him, according to one who knew him well, only humanity taking account of itself—examining itself. He contributed his share to the current periodicals, and he left a great work unfinished. Brunetiere has long stood as the arbiter of letters. Who will fill his place? He had a wonderful control of his own language, and he wielded it as a facile instrument to delight his readers.

The relation of French politics to literature has been shown by the admission to the Academy of men whose lives are purely political. Brunetiere was not in active service, except as the foremost *litterateur*; so his place should be filled by one who is distinctively a man of letters.

No American has been compared with Brunetiere, except Lowell. He stood for idealism as opposed to the naturalist school, Zola, Maupassant, and Flaubert. He was not only editor of the largest, the representative French review, but enjoyed a wide reputation as professor at the Sorbonne, and author of a remarkable history of French Literature.

France and the United States have come into the happiest relations. The welcome extended to her great men when they come here is one of the pleasantest features of this friendship. The Alliance Francaise welcomed Brunetiere in 1897, when his visit was a source of international pleasure.

The Pre-Eminent's Annual Edict

(Continued from page 5.)

least one half, and add a hundred per cent to the character and attractiveness of our united groups.

The pride that some maintain in adhering to the methods of the outside world, is a false delicacy and a false discrimination not conducive to the healthful growth of our Unity. We need not necessarily conform to the same uniform, year after year; a change once in a year or two would be agreeable and beneficial, but a uniform mode of dress is greatly preferable to the motley system we adopt.

It is our purpose to enlarge our material borders and ultimately take on the proportions of a city. We are on the borders of the great Gulf of Mexico. Harbor convenience is one of the desirable adjuncts of a commercial aggregation of people, and we find that we have not the advantages of what the world calls a natural harbor. Harbors that have attracted thousands of people to aggregate into what are great commercial ports, have generally been chosen for their natural advantages of contiguity and protection. These harbors are generally the outlets of confluences which empty their debris into the gateways or channels of commerce. It requires the expenditure of millions of dollars to maintain them in commercial conditions. We would extend breakwaters into the Gulf of Mexico, at the expense of millions of dollars if necessary, but not where the rivers would empty into and fill the harbor with the debris which these channels constantly deposit at their outlets.

A harbor extended into the Gulf would, in the long run, be less expensive than the maintenance of the natural harbors of the world; and a port made beautiful through the possibilities of the application of art would be attractive, and would invite the world to the resources of its transportations and its blessing. These are some of the possibilities and purposes of our united life as observed from the material point of view, when considering the future generations of the world.

Greater by far than all of the material resources and operations, are the arch-natural and spiritual aspirations of the people of God. Were there nothing but the baubles of this world to entice and allure, the existence here would not be worth the effort. Within the realm of the domain of visibility in which we actively engage our inclinations and our forces, there obtains an eternal sphere, toward which the ascending humanity approaches with accelerating ratio as we scale the heights of our exalted perspective.

We are so directing the efforts of our active services to the world that it may be said of us: "Well done, good and faithful servant; enter thou into the joy of thy Lord." This is our final and consummate ambition. May we forget self and lose ourselves in the depths of that love which forever enjoys the endeavor to elevate the world into the unfailing uses incident to love to God and the neighbor, for which our Institution has been inaugurated.

Modern Social Problems

THE GEOMETRY of social economics may be to many a new expression, a new subject; but it is one fraught with interest and importance to the human race. The new social order is imminent and inevitable. Millions of people are expecting it, and its construction is a matter of scientific concern. Every building must have some form; and if there is regard for the principles of proportion and economy, an architect must be called into requisition and plans obtained. Shall the new social order be a matter of experimentation, or one of scientific certainty? It would be a failure if left to the fancies of unscientific minds. There must be an architect of the society of the future. There are natural principles of construction. There is a definite science of social economics, founded upon the geometry of the cosmos. The principles followed by Nature in the construction of all forms of life and activity must be applied in the development of the new order of human relations; thus certainly and scientifically solving all social problems.

FUNDAMENTAL ERRORS OF SOCIALISM

The Obvious Inadequacy of Systems Not Founded on Cosmic Economy

BY MADISON WARDER.

THE THEORIES of modern socialism are destined to become extinct, along with numerous other apparently progressive but mistaken conceptions. Socialism, as propounded by its present advocates, cannot be considered as providing an adequate basis for a righteous economic state, though we freely grant its semblance of the genuine social economy. Any scheme of human relations not founded upon principles of exact science, incorporates within itself the elements of its own ultimate disintegration, and is foredoomed to fail.

The initial error of the socialist plan consists in its theoretical basis in the so-called "materialist conception of history." This is the fundamental base of Marxian socialism, conceded to be the most "scientific" and least vague of all the many phases of the socialist movement. Inasmuch as this conception ignores completely any divine purpose or plan in the life of man, and is, furthermore, carefully harmonized throughout with the evolutionary illusions of the modern "scientist," its value as a source of economic wisdom is at par with that of its illustrious progenitor, the Copernican astronomy.

Viewed from the standpoint of the true science, the position taken by socialist authorities is untenable. It subjugates mental processes to material conditions, and makes man wholly subservient to environment. It treats intellectuality as a mere incident of existence, rather than as the inherent cause and animating impulse of being. It sees the succeeding phases of economic development as mere successive manifestations of material "evolution," rather than as inevitable sequences of human degeneracy, as exemplified in the greed of selfishness, the love of money. It assumes that change of environment will necessarily remove corruption from the human heart, notwithstanding that wrong environment proceeds as an effect from human depravity as a cause. The basis of modern socialism is therefore fallacious, because it exalts matter above mind, environment above intellect.

Neither is it in harmony with the laws of cosmic or-

der. The most casual glance is sufficient to assure the observer of this fact. The schools of socialist thought are numerous, and the conceptions of each are busily shifting. The chaotic character of the socialist movement stamps it as one of the factors of social disintegration. A great weakness of the movement lies in its avowed determination to overthrow the sovereignty of the state, effecting complete dispersion of the social authority, and establishing the anomaly of a body consisting wholly of brains.

Modern socialism is the furtherest extreme of ideal democracy; it is therefore utterly without warrant in cosmic form and function. It presupposes central intellectuality in circumferential mentality. The central star or sun of the physical cosmos is vastly more efficient and appropriate as a refiner and distributor of cosmic material than the circumferential shell of the universe. Democracy does not obtain there. The design of the cosmos is imperial; and a social order founded upon this complete and perfect material expression of the Great Cause, must also be imperial.

The theory of socialism is likewise erroneous with respect to its impelling motive. It is admitted that the dominating impulse of the competitive era is greed, the love of money. To be logical, reformers should insist that the love of money be eradicated from the human heart as an essential preliminary to changing the economic order. But such a logical course is distinctly not a part of the socialist propaganda. Not only is there no movement made toward cleansing these fermenting cesspools of corruption, but the selfish impulse is actually expected to bring about the new social order. Self-interest is appealed to as a certain means of overcoming the evil effects of selfishness. So perverted is the logic of the socialist propagandist, that he would have an impulse of the heart which has resulted in all the horrors of competition, to bring about when carried to its full extreme, all the delights of the perfect social system.

The new social order will be vastly different from the phantasms born of fallacious cosmic conceptions. It will be imperial in form and function with Deity, the apex of refinement and perfection in humanity, on the throne of universal dominion; even as the sun, the most subtle refinement of cosmic substance, is lord of

the physical universe. It will come after the augmenting intensity of human selfishness has turned loose upon the race all the pent-up sequential terrors of pestilence, famine, and war; and will be inaugurated through the flooding of the racial mentality with the spirit of brotherly love, multiplied many thousand-fold from the seeds of divine communism sown in the world at the beginning of the Christian era.

Commercial Equity and the Root of Competition

BY BERTHALDINE, MATRONA.

PEOPLE INTERESTED in the language of symbolism and impressed by correspondencies in observing the signs of the times, often realize the singular fitness of the names of men and things. In a recent write-up of Secretary Root as the most subtle and able advocate of the trusts embodying the centralizing money power of the world, one could see that he is really becoming their living word, in the ear of the chief Executive, and his mouthpiece to the public. As the love of money is the root of all evil, it seems natural that the wisdom of this world, of which the golden calf is the god, should head up in a man named Elihu (meaning God himself) Root. He is certainly the delight of the root lovers.

The writer of the article referred to, called attention to Mr. Root as the most versatile of interpreters of the Constitution, ever able to devise a construction of its articles admitting a law suited to the interests of the trusts. The remarkable flexibility of the ramifying Root enables him to cover all the ground required by his republican constituency, while to the public at large, he is the clarion voice of the President's good impulses to reform the system. It was the able Root who raised the Hughes and drowned the cries of the people in New York for a better "system." The minions of plutocracy, the dear people willing to wear patched-up garments for the sake of maintaining the system, would really like to be plutocrats themselves. The only reason they are not, is because they are not like David Harum in the shady horse deal—smart enough to "do it fust."

The penetrating Root is liable to sap and mine the fertile field of our President's good intentions, and to suck him up into the headship of the beast made scarlet with the blood money of the nation. This huge reform movement on foot is not radical in its intent and integrity of purpose. It is simply sound advice to a corrupt tree, well personified, to haul in his diabolic horns a little, and appear a little more like a broad gauged, philanthropic, Christian gentlemen. No matter how benevolent the old plutocrat of competition looks, nor how he be-rigs himself to hide his horns, the subtle root of his self-defense is ever in him, and a tale of woe always follows in his wake.

The Root of all evil believes in a thoroughly organized, absolutely centralized governmental power, strong enough to cope with all the antagonistic forces of the

universe. Like a Rajah of India, he would ride a gorgeously caparisoned elephant, the noble symbol of the power of organic unity. When the Hughes and cries were raised in New York, against the dear people coming to war against the elephant on a jackass of mob rule, we hope the dear people profited by the lesson given by the Rajah on the elephant. The elephant has some forty thousand muscles in his very versatile, adaptable trunk. A battle of elephants is a thrilling sight to a warrior.

Capital and labor have a common sin to uproot. In the presence of the astute Root of competition let them fight it out, for he is the would-be representative of both; but let them appear in the field as elephants. In admitting a division of human interests, the competitive system has provided for itself destruction. This division of forces means war for their dissolution; they must fight out their mutual antagonisms, the legitimate fruits of competition. In this fight they will blindly rend themselves and their system. A Root favorable to imperial communism, a centralization of natural resources and distributive functions, will be the outcome of the fight. The equitable distributor of all the resources to all the people according as every man has need, will prove himself the root of the Tree of Life in a land the gold of which is the goodness of God.

Pantocracy is a form of cure for the evils of plutocracy, advocated by an able writer in the New York *Independent*. The writer sees in the postal system of our country a fair illustration of how to distribute the national resources according to local demands. Make the distribution according to the inspected needs, and it will serve man; and many a man needs stamps and postal service, who cannot command them from lack of pence. Destroy first the necessity for the use of money by a system of national credits for industry as for military service. Distribute then the products of national industry according to needs, in view of the fact that a man needs nothing for which he has not a right use; then will you have the better way of life. Pantocracy with the centralization of power to distribute all the good things of life in the trusty hands of Pan, the God of the hollow globe, would make the globe resound with praise, and the root of all evil keep silence in the presence of divine justice.

The Humiliation of the Government

BY CHARLES BONSAILL.

DURING the month of March, 1907, a loan of \$70,000,000, which the Standard Oil people had negotiated with London bankers fell due; and notwithstanding the fact that the Standard offered all manner of additional collateral security to effect a renewal of said loan, the holders of the obligation positively refused, and demanded payment. The Standard had to raise the money; and to this end, placed millions upon millions of their stock upon the market. The stock-dealing public got onto the situation, and stocks began to decline,—drop, drop, until there was a "shrinkage in

values" of over \$2,000,000,000; the decline, even in some of the choicest stocks, ranging as high as 25 "points." And yet the said \$70,000,000 of money *could not be raised*, even upon such a sacrifice. On March 15, 1907, the following appeared in the *New York Sun*, Wall Street edition:

Yesterday's break was the greatest in point of net changes since "Black Friday," September 24, 1869, and before. Even on that day, when the late Jay Gould and his associates effected a corner in gold, prices did not decline as badly as yesterday, and the volume of transactions on the exchange was nowhere near as large. The Northern Pacific panic of May 9, 1901, was only child's play compared with yesterday's demoralization, that broke Union Pacific 25 points, and Reading 24 from their opening prices, and that carried to new low levels half the Standard securities on the list.

Now, mark well what follows: The conditions growing out of the modern hellish financial system of the last half century were such that only *one power in all the world* was available and adequate to prevent a sudden and wide-spread panic of terrific severity and tremendous proportions, and this power was the Treasury of the United States. The President grasped the situation, and was absolutely compelled to make choice between two public evils—either to open the treasury vaults to a band of robbers and pirates, or fold his arms and allow Wall Street and the people to pay the penalty of their crimes and folly, by passing through a financial panic, the most terrible and disastrous of all history. We can imagine with what extreme feelings of humiliation, chagrin, and disgust, the strenuous Roosevelt accepted and adopted the first alternative. On the morning of March 14, 1907, the Associated Press dailies announced the policy of the Administration, which is summed up in the following paragraph:

Under these announcements, and that which was made yesterday, about \$46,000,000 will be allowed to remain in circulation that otherwise would have been called into the treasury. Of this amount \$30,000,000 represents public deposits temporarily placed with the banks last fall under agreement that they should return to the treasury subsequent to February 1, 1907, and \$16,000,000 relates to additional circulation engaged for retirement. These amounts, together with the \$25,000,000 United States 4 per cent bonds which the Secretary today offered to redeem, make a total of \$71,000,000, either left with the banks or offered to be placed with them as a result of the redemption of the 4 per cent bonds.

This humiliating performance of the United States Treasury officials, added to the provisions of the Aldrich bill, and the amount previously doled out to the bankers, make a grand total of nearly \$500,000,000 belonging to the people, which, in the language of a newspaper reporter, "are put in the banks to replace *depositors' money*, taken therefrom by the Standard Oil crowd." Principally, of course, for gambling purposes. Besides this, the *New York Sun* estimates that the Government will place at the disposal of the banks here, between \$4,000,000 and \$5,000,000 *additional money weekly*. The following newspaper clipping is tremendously significant:

Not a bank in this nation is safe today. The sole support of the financial situation lies solely in the fact that the government is permitting its money to be used by the banks to do business with, *and if the government would withdraw its funds, the banks could not open their doors and pay their depositors.* That is the exact situation today.

Those who have not analyzed the basic principles of our inverted governmental system of money, and learned therefrom its ultimate fatal, destructive results, will naturally ask, how does it come that the great Government (the people) of the United States, with Theodore Roosevelt at its head, is at the mercy of the gamblers of Wall Street? This will be made perfectly plain in my next contribution; and the facts will be taken from the Treasury reports. Let the nation prepare for judgment!

The Plague of Swollen Fortunes

BY BERTHALDINE, MATRONA.

AMERICAN statesmanship is called upon to deal with the bubonic plague called swollen fortunes. President Roosevelt, the nation's chief executive and representative, declares it to be clearly our duty as a people to deal in justice to the nation, with this life-destroying disease. Diseased meat is summarily disposed of by the conscientious government inspector of animal food, for the prevention of multiplying diseases in humanity. Its condemnation means its speedy reduction to commercial fertilizer or other beneficial products. This ensures its final restoration by scientific process to legitimate food.

Swollen fortunes are the legitimately diseased products of an iniquitous commercial system, having, as some one has said, the "vested rights of a tape-worm" to live on the nutrition of the nation's vitals. The diseases communicable by swollen fortunes carry the curses of ill-gotten gains from generation to generation, till the great dragon called the yellow peril, forces God's humanity to take the sword of truth and fight for its life. Should Mr. Roosevelt wish to prove himself the peer of Abraham Lincoln, and become the emancipator of the wage slaves of America, it is for him to take the axe from the root of the tree, where the Almighty God-Man laid it, and hew down the tree, saying, "Why cumbereth it the ground?" The love of money, the creator of swollen fortunes, will end when the necessity for the use of iniquitous money is annihilated. It will take the master stroke of divine wisdom to direct the hand of some fearless man to this end.

The fictitious money in use by the competitive system, is no true representative of this world's actual wealth. It is merely the guard and criterion of usury, or greed of gain unearned by the productive use of natural resources. Usury is accursed by all humanitarian sages. Certificates of credit for service, entitling each citizen servant of the nation to an equitable share of the products of its economically adjusted industries, are all that is needed in the practical exchanges of the products of industry. The equity of the citizen's share

may be determined by a knowledge of the relative value and timic extent of his services, which, when the cosmos is understood, may be astrologically confirmed. Every man's name and record has a star recorder.

The possible wealth of a scientifically organized nation, a national industrial corporation for the fulfilling of the law of the love of use to the neighbor, is inconceivable by the ordinary mortal mind. Every man should work, every man should be enabled by fair and square representatives of all men of a nation, to appropriate the goods of life according to his every need, for the scientific culture of his best gifts. Governments are justified in existing solely to this end. The destruction of fictitious money, that fails in guarding the true wealth of every man, destroys the most potent weapon of diabolism for the perpetuity of disease and death. To wield the axe at the root of the tree, means the salvation of God in humanity.

God is wisdom and love, a biunity inseparable, which, embodied in man, presents the triunity of almightiness to do the greatest works. It would surely be an act of divine wisdom to condemn all swollen fortunes to alchemical dissolution that would disinfect their corruptibility. Uniform the captains of industry in official regimentals, and reduce their brain forces to the service of the common good. Let them have their reward, and be rich in something better than gold, the love and honor of a most cultured people, enriched in every cause for rejoicing.

Unencumbered by "swollen fortunes," those who today stagger under their loads of dishonor, might have a chance to reveal an honor-bright side never suspected before. Mr. Roosevelt, to prove himself profound, must locate and eradicate the cause of the bubonic plague and the yellow peril. They are blood skin diseases, having their origin in Nature's strong heart, the kernel of truth which rejects the love of money.

The New Industrial Economy

BY SAMUEL ARMOUR.

THE PERFORMANCE of use involves industry and commerce, or production and distribution. Industry may again be divided in two general divisions; viz., agriculture, and artisanship. These three departments—commerce, agriculture, and artisanship, in their operations, form the triangular pediment of our national existence, comfort, and welfare. The key-note of their most successful operation is organization, which insures the grand division and classification of industrial performance. What were fragmentary parts of the yearly routine of the small property holder, become, through consolidation, great industries economically plied through the application of labor-saving machinery, proficient equipment, and skilled workmanship.

The science necessary for conducting these three departments of governmental economy (for all are properly the subjects of governmental control) should constitute the basis of a system of education, progressing in connection with their operation. Education, according to the etymology of the word (*e*, out, and *ducere*, to lead), involves the calling forth, the development, of inherent possibilities. Every knowledge is the coördinate or counterpart of some use. Children are now crammed with theory apart from practise,—theory which, because of its very abstractness, is soon forgotten, after being memorized through weeks and months

of fagging mental effort,—and then are cast into the maelstrom of activity, in after years, to earn a livelihood in pursuits where, in most cases, the previously acquired instruction is not applicable; and so they are hurried through an unsatisfactory life, by toilsome and indirect paths, to the end of a career prematurely terminated by laborious waste of effort, inevitable under the existing conditions of a benighted humanity.

Under normal circumstances, when service is made a recreation, and education is moderated to subserve the ends of commensurate and relative use, being gained incident to such delightful performance, conditions of rest will mature, man being throughout life a student as well as a sovereign benefactor to his race. Education, then, is necessarily a department under the supervision of the new state,—a state united with the new church, where the laws of righteousness will be made applicable among men. In the prevailing system, where men work for wages, they are apt to consider just what pay there is in it regardless of their service to humanity, so that this, so far as the producer is concerned, seems merely incidental, if considered at all.

Performance of use is valuable as means to an end, this being the production of food, clothing, and shelter, as the necessities of life, gained mediately through the creation of implements and machinery with which to accomplish the necessary work. The amount and quality of performance required to produce a supply of any commodity necessary to humanity, must involve that required to create the machinery employed, as well as that expended directly in its production. The demand for an article, and the quality and amount of energy put forth, directly and indirectly, in its creation, jointly determine its value; and the value of performance inheres in its product. Any commodity created on the basis of strict economy, represents not only the value of its direct creation, but a percentage of the value of the machinery employed, as well as a slight tax for the support of the system which ensures economical creation, through organization and proper control.

Of course, in a wasteful system, a commodity may not be worth the effort required to produce it. It will require much experience and insight, with clever calculation, to determine the normal and relative value of the various grades of service; but aside from the consideration of this mathematical nicety, we simply wish to submit the statement of a self-evident fact—viz., the performance of use is the *only* thing commensurate in value with its product, and is, therefore, the only genuine purchasing power.

Use occupies one side of the balance of equity, and the necessities of life the other; and the scales at equal altitude are resting in perfect adjustment. So called money, to which is communicated a fiat value, which is permitted to be loaned on the basis of usury, and which constitutes at present the purchasing power of labor and its products, degrades all humanity to the level of mammon worship, involving all in the mad and heartless rush toward the goal of power and opulence and happiness, which this fictitious god confers upon its worshipers.

Thus are forgotten, and trampled under foot, those noble characteristics which make for unselfish service and heavenly relationships; and the great masses of humanity, with the shield of defense in one hand, and the sword of aggression in the other, are born to struggle and perish, deceiving and being deceived, as far from a perfect understanding of one another, as was indicated by the doleful remark of the Quaker to his wife: "All the world seems strange but thee and me, and even thou art sometimes queer."

Health and Hygiene

Dr. J. Augustus Weimar

The UNDERLYING POWER OF HEALING

What is it That Cures Disease in Modern Methods of Treatment?

WE HAVE reference to all systems and methods of therapeutics, whether of the drug, medicine, patent nostrum, botanical, vegetable, or of the host of drugless kind. All systems and methods of therapeutics meet with some results of cure; some more, some less; although the underlying power that heals is the same. The "more or less" result depends on what system of medicine or what drugless method is applied; that is, first, whether it is in harmony with the underlying healing power or not; and second, whether that underlying healing power is undivided and continuous or not.

The Various Drug Methods

THERE ARE various drug methods which are heralded as the underlying and real power of healing. We say they are heralded as such. We must modify this somewhat; because we are aware that some notable men of the drug method are beginning to awake to the illusion of such a claim. There are, consequently, remarkable exceptions. Yet the mass of humanity still holds to the illusion; and as a proof, we have the existence of drug physicians, the business of drug manufacturer and its dealers, the drug stores, and the millions who patronize them and are physiologically injured thereby. Yet this drug system is tottering and crumbling. Intuitively, its promoters and adherents know they have had their day; for they express it by their own mouths and actions, unconsciously perhaps. Those who are awake can read the signs and hear the groanings; for the drug manufacturer, drug store business, and drug practise will forever pass away.

John Mason Goode, M. D., F. R. S., says: "The effects of our medicines on the human system are in the highest degree uncertain; except, indeed, that they have destroyed more lives than war, pestilence, and famine combined."

James Johnson, M. D., F. R. S., says: "I declare as my conscientious conviction, founded on long experience and reflection, that if there were not a single drug-physician or druggist on the face of the earth, there would be less sickness and less mortality than now prevail."

Alfonzo Clark, Professor in the New York College of Physicians and Surgeons, says: "In their zeal to do good, drug-physicians have done much harm; they have hurried to the grave many who would have recovered if left to *Nature*. * * * All our [drug] agencies are poisonous, and as a consequence, every dose diminishes the patient's vitality."

Martin Payne, Professor in the New York University Medical College, says: "Drug medicines do but cure one disease by producing another." That is, drugs lame or paralyze more or less the nerves. However, this is called a cure; but really a worse condition has been produced,—a drug-disease has been created; namely, a barometer or

weather-condition, as by every change of weather the person feels an uneasiness, a numbness, a torpor, a misery, which those who lack in faculty of eventuality and comparison, cannot truthfully interpret or diagnose.

A host of other similar expressions and opinions concerning the harmfulness and inefficacy of drugs could be cited here, but space will not permit. These professors and physicians would not remain in such a system of medication, if they knew they could equally as well get their bread and butter from some other source, and be equally honored in some other vocation. To act according to the law of substitution is the safest way out of it, for it produces least friction; or in other words, the safest way to go is according to the way of least resistance. If these men would investigate some of the honorable and scientific drugless methods, they would find substitutes.

Drugless Methods of Healing

THERE ARE drugless methods which are heralded as the underlying power of healing. Among such systems of healing, we find some as harmful methods as in the drug schools; with this difference, however, that instead of being harmful to the body, they are harmful to the mind. Some of the most unphilosophical and unscientific theories and speculations are found in the drugless field. It would be well if people were more analytical, and paid some attention to the discrimination of principles, and rejected every hypothesis that, after a thorough and rational examination proved to sustain no relation whatsoever to facts and principles of practice. One of the greatest hocus-pocus things we have found, both in religious as well as in medical or non-medical circles, is a religious-pious, and a medical or non-medical esthetic fear, or a medieval awe. This, with the bread and butter question, keeps many from investigating anything outside of their circumscribed realm of sect.

One of the modern drugless methods believes the underlying and real thing of healing to consist in the audacity of denial and in the boldness of affirmation. Its whole theory and practice of healing revolve around the two terms. This constitutes the underlying and real power of healing, according to their opinion. In short, the healer and patient must deny that which is true, and affirm as true that which is false. Another modern, more rational drugless method teaches, although the majority are agnostics, that the underlying, the real and only power of healing consists of the following method, according to one of the foremost teachers,—principal and founder of a notable school of this cult: "Inducing the suggestive condition, we first seek to make the voluntary mind as *inactive* as possible. There are two methods which we combine to accomplish this. First, endeavor to *make all the senses inactive*; second to reduce the blood supply to the brain."

We might add that the former is accomplished by giving suggestions for ten or fifteen minutes, and the latter by placing the patient in a recumbent condition. Many who practice this method of cure are physicians. The leaders

in this school of suggestive therapeutics, believe and teach that the law of suggestion underlies all methods of healing. Indeed, they strenuously affirm that *every* cure that is made by any system is accomplished by means of suggestion, even when the practitioner and patient are not aware of it, or have no knowledge of it. The reader should take notice that this system is based and dependent upon the inactivity or passivity of the voluntary mind of the patient.

While many cures can be made by this method, yet it is dangerous to the mental condition of the mind of the patient, because the passivity of the mind makes one subject to all the infernal influxes of the corruptions of the sinful flesh, and the filthiness of the spiritual and natural hells. Other modern drugless systems believe that faith, or God, or soul, or spirit, is the underlying and real power that heals. The thousands of teachers and millions of members of the church, and myriads of outsiders are not aware that at this end of the age *the devil works miracles*. And unless one can discriminate and differentiate between the genuine and counterfeit, one is surely at a disadvantage, and open to influxes from evil sources.

Botanic and Vegetable Medication

THOSE WHO adhere to these and practise them, do not believe that their remedies act upon the organo-vital organism, but rather are acted upon by the vital functions of the brain and body; just as food and fluids do not act upon the organo-vital system, but are acted upon by the vital functions of the various organs of the anatomical and physiological structure. Prof. Alfonso Clark previously quoted, believes this, as may be inferred from his words: they "would have recovered if left to Nature." He means, if left to the *human* nature, to the vital functions of brain and body. A Professor of a Pennsylvania medical college says: "Health and life are the vital principle in man. What that vital principle is, the medical authorities have not yet agreed. All living bodies exist by virtue of an inherent vital principle. And so soon as the vital principle has departed, all the remedies in Christendom cannot bring back the departed vital principle; it only remains that the body be cast off. Remedies can only have to do with living bodies."

Non-poisonous botanic and vegetable remedies ought to be wholesome; for they are derived from Nature's alchemical processes, just as our unadulterated food articles and fresh water. Nature makes a clear and wonderfully accurate discrimination or differentiation in its selection and rejection of one kind of substance that is efficacious as food and as remedies, from another kind of substance which is not food, and which is injurious as a remedy. Nature everywhere presents these two opposites, correspondingly the same in the mental thought-world—truth and fallacy, good and evil; but strange as it is, the professedly educated drug profession has not yet learned Nature's principles and methods. Blindness overshadows the drug profession.

Principles of Hygienic Medication

NATURE'S factors of healing consist primarily of electro-magnetism, gravic and levic forces; and secondarily, of air, water, food, sunlight, rest (sleep), clothing, dwellings, exercise (mechanical manipulation), washing (bathing), occupation, and environment; together with

mental influences, contentment in the possession of a happy frame of mind, and resignation to circumstances which one cannot control. Nature starts at once in the right way, upon the basis of the principle that *all healing power is inherent in the living organism*. This brings us to the answer of our question at the beginning of this article: "What is it that cures disease in modern methods of treatment?" We answer, *Humo-Electro-Magnetism*.

Very little is known outside of Koreshan Universology concerning this double current of power of healing. True, you hear and read of "magnetic healing," which is advocated in a very vague manner. What goes under the name of magnetic healing is more or less something else,—hypnotism, suggestion, etc. In the text of the Greek New Testament it is called *dynamis*, which is rendered "virtue" in our Common Version; but the word may be properly rendered force, power, strength, potency, etc. The references to the Bible show that it can be communicated or transmitted to others who "desire" it for healing. A certain woman, who suffered for many years from *chronic hemorrhage*, attracted to herself this dynamic power, this humo-electro-magnetism, by means of her unbroken desire or thought, from the Great Physician.

KORESH, in his exposition on this subject, says: "The healing was the result of the union of the force proceeding from him [the Lord Christ], and the substance of the woman's desire (for desire is substance) generated in the woman." The relation and power in this case of healing were *active* in the woman, and *passive* in Jesus. Just the direct opposite condition from the teachings of magnetic healers, suggestionists, faith healers, divine healers, christian scientists, mental scientists, and others. This shows how much they know concerning the science of humo-electro-magnetism, or the dynamic power of healing.

This same power is elsewhere in the N. T. Scriptures called "the hidden manna;" and the only way to generate it within, is to eradicate, by the law of substitution, every downward tendency of the thoughts and desires. By the substitution of another and higher love, can one conserve a surplus force of this dynamic or electro-magnetic healing and health power. All sensual passions and acts must sink into insignificance as compared with this new attraction. In essence, one must be *virtuous*, otherwise all claims to possession of humo-electro-magnetic power is a farce, an illusion, and a deception. The ancients knew of this double current of humo-electro-magnetic force, as the pneumatic and psychic fluid. They called the positive electric force *ruach* and *pneuma*; and the negative magnetic power, *nephesh* and *psyche*.

From Koreshan Universology one may obtain an accurate knowledge of this double current of power for health and healing, so that one may understand and comprehend how to generate and conserve and transmit it for the use of health and the healing of others. But we reiterate, only the more elevated and exalted one's desires or thoughts are above the fallen and mortal propensities, the more perfectly is held in conservation the humo-electro-magnetic, the dynamic, psycho-pneumatic, and hidden manna, force, power, strength, potency and virtue of health for healing. Be not deceived by imitations and deceptive display!

Topics of Interest & Importance

EDUCATION involves the processes of the development and training of the mental powers. It is intended to unfold the character, to make the man or the woman. It should enlarge the scope of the mental vision, and increase the power to grasp underlying principles. Modern schools tend to reverse these processes, burdening the mind with facts not understood by the student; and, for the most part, mere abstract reasoning is the extent of the exercise of his rational faculties. To learn by rote is the ordinary method. To learn by means of enlightened observation and application of central principles, in the domain of practical life and character, is the method of education awaiting the new age. Not merely the mental spheres of the man should be developed. The building of character involves moral training; and mental, moral, and physical health is essential to the making of useful men and women. Education should not be confined to schools, but should begin with first thoughts and extend throughout the course of useful careers.

CHRISTENDOM'S FALSE STANDARDS

The Church has Departed Far From Primitive Christianity

BY ALICE FOX MILLER.

THE MOST advanced nations profess Christianity. They claim the God of Israel of old as their God. The Christ that Israel's God sent into the world nineteen hundred years ago to further teach his will to the children of men, they claim as their Savior, and profess to be following the standards he set up. The Christ standards or principles of life were fundamentally opposite to the underlying principles of all the nations of the world at that time. His great summing up of all the obligations of man to man was the law of love,—love to God, love to the neighbor, and love even to the enemy. In conformity with his teachings, he and his immediate Disciples led chaste, unselfish lives, and had one common purse for all their funds.

The primitive Christians, under the immediate impulse of the Lord's spirit, did for a time follow, as nearly as was possible, the principles their Leader set up. They formed a brotherhood, led peaceful and chaste lives,—mostly celibate,—held all properties in common, healed the sick and raised the dead, loved and served one another, did good to those outside their faith, and endured terrible persecution and martyrdom for the sake of their religion. When the force and purity of its original impulse were weakened, through the dying out of the early members of the church, and the extension of their system to the pagan peoples about them, Christians in general no longer lived lives of chastity, close brotherly love, and communism. Except for a few in the priestly ranks, professed Christians, though they still clung to the Christian church and prayed to the Christian God, had dropped the *life* that alone made them anything like true followers of Christ's standards. There is no doubt that the early church fell away from trying to live up to the central and fundamental teachings of Jesus. That this falling away was prophesied by the Lord, and was inevitable in the process of seed-planting and germination, does not make it any the less a falling away. Nor does it make the harvest from this planting any the less sure, when the time for harvest comes.

The fact stands, that the Christian people began about the time of Constantine, to depart from the basic principles of Christian life; and it does not take very criti-

cal observation to decide that they have never returned to these principles. Therefore, the life of the world that Christ denounced, the life of the old Hebrews, the old Syrians and Persians, the old Arabians and Egyptians, the old Romans and Greeks, the life of all the pagan hordes of the north countries is, *in essential principles*, the life of the so-called Christian nations of the twentieth century. Therefore, the standards that the world lives under are pagan and false, and *not* Christian.

In opposition to living by the law of love as taught by Jesus, they still follow the same law of competitiveness of old Israel, pagan Rome, and Babylon. If there is any difference, the competitiveness of today is more organized, more determined and absolute, more fierce and soulless than that of ancient times. It is competitiveness gone to seed, as it were. So thoroughly is the world imbued with the spirit of competitiveness, and so little is it imbued with the spirit of love, that most Christians honestly believe that the needs of humanity could not possibly be supplied under any other system than the competitive.

Ask thousands of Christian business men, and see what answer you will get. Tell them that their Christ taught communism, and if they take him at his word they ought to at least believe it *possible* that love should at some time rule the world. They will shake their heads, and say that *their* church does not teach such doctrines,—at least not for this world. Time enough for that when they get into heaven.

No matter what Jesus taught nor how the early Christians lived, the Christian world today believes it is living sufficiently near to Christ's standards for this world. So very few people realize at all that the competitive system is the exact opposite of what Jesus taught, and that the fulfillment of the prayer he taught them, "Thy kingdom come. Thy will be done in earth, as it is in heaven," could not possibly be reached without overthrowing competition.

False business standards, false governmental standards, false social and educational standards, are maintained and defended and clung to, as though they were the veritable truth given by the Lord, instead of an old curse handed down from pagan ancestors. They cannot see that this basic principle of barbarism, the competitive system, is the one that entails the most labor, the most waste of energy and material, the most stultifying of human invention and progress, the most warping, dwarfing, and degrading of the

human soul, the most misery of mind and body, the most perversion of human rights, of any system that the devil in humanity is capable of producing and fastening on to humanity.

There is nothing in its favor that a sound Christian mind could say of it as a system. He could only say, "It is here, and people are fast in its psychological grip; what are we going to do about it? It is the product of selfish human will, extending back as far as we have any record, and maintained up to the present day, notwithstanding the advent of the Savior and his teachings to the contrary, and the example of the early church. If the Lord knew that the early church would soon fall away from the life he impuled,—and he still kept on teaching them to pray for his kingdom to come in earth,—he must have known *how* to bring that kingdom in spite of the falling away of the church. He must have the knowledge and power to set up *anew* his standards in the hearts of men. Is there anything that can be done until he does that?"

The answer might be, "Yes, there are several things that could be done. First, there is a preparation of mind that can be made in the world to some extent. All who *can* entertain the idea that the standards of the Christ can really be set up in the world by divine power in the appointed time, can help the cause along by holding steadily in that desire and belief; and they can spread the idea so far as opportunity permits. To even hold an idea firmly in the mind helps to radiate it to other minds.

"Second, further preparation can be made by those who believe that the Lord will bring the kingdom in the earth by their trying to make their lives conform so far as possible to the Christ standards. Those in communistic bodies have opportunities that outsiders lack. Still, there is opportunity for all to make improvement in some part of their lives.

"The third, and greatest of all, is perhaps hardest of all to most people, the recognition and acceptance of the One who comes at this age of the world as the Lord's Messenger, with a *new* message to the world, who comes as the forerunner and preparer for the second advent of the Lord, and the establishment of his kingdom, and who *anew* raises the Lord's standards, and proclaims the near fulfillment of his promises and prophecies."

Looking back in history, we see that all of God's Messengers have always received persecution and scant recognition from the people to whom they were sent, and who wished to still abide in their evil ways. But, judging from the past, we would expect the plans of the Lord to go on working out and fulfilling the laws of the universe, despite the opposition of an ignorant and perverse humanity. So when the Lord reaches forth his hand to pluck out the false standards men are following, and to set up his own standards of truth and righteousness, we expect to see it done, not by arbitrary fiat, but by means of adequate instruments, and through the laws of the universe.

A French chemist has succeeded in producing rubies and sapphires equal to natural gems. They were sold in Paris at one-twentieth the market price of the natural ones.

The Virtue of Repetition

BY ALICE FOX MILLER.

THERE IS nothing new in the world. There is nothing we can say or do that we may not feel sure has been said or done unnumbered times before. Absolute originality does not exist. When we invent or discover something that has lain buried in the debris of past ages until it has become lost to the memory of man, we may present this to the world with the force and charm of originality. In this sense Koreshanity claims originality.

Those who attempt to present truths to the world, do so of course with an object in view, which is to win for them recognition and adoption. To gain this end, whether we present truth newly resurrected from forgotten ages, or truth newly gleaned from the world's accepted store of mingled truth and fallacy, we need to repeat it over and over again. The new truth impresses through its novelty; but this same novelty engenders suspicion, so it must be repeated that people may become familiar with it, and understand its full meaning. Old truths need repeating to refresh the memory, and perchance to impart some additional sense of their scope and importance.

Whether we are trying to bring out a new truth or an old one, the great need is to voice it in a manner so clear, simple, and forceful as to impress minds with the idea that it *is* the truth. Then we want to make the truth appear so vital, so interesting, so desirable, so overshadowing with good import, that people will feel stirred with a desire to make it their own and *live* it, and will want to bring it into the lives of others. We want to stir people to desire truth, not as a beautiful ideal to hold in the mind and enjoy for a day or a week, but as a beautiful *reality* to come into the life of the world, and give tired and restless humanity an age of peace and rest.

If we can plant a truth in the mind and tamp it down awhile by reiterations, it stands a chance of growing and bearing fruit. We desire that people should not only have an intelligent grasp of the general plan and working of the whole universe, but that they should be enthused with a desire to bring their lives into harmony with the plan of the universe for the coming new age. Therefore do we repeat, and still repeat.

Teaching as an Art

BY H. B. BOOMER.

IS THERE a subject nearer the hearts of our American fathers and mothers, or a subject more widely discussed by men and women of all kinds and conditions, than education? Is there a subject so little understood in its deeper meanings, and one of which even the meaning of the simple term, the majority are almost hopelessly ignorant?

Every child born into this world with a healthy mind and body is a little bundle of possibilities. The fortunate child is the one with discriminating parents, or who early falls under the guidance of a discriminating teacher who recognizes these possibilities, and places the child in an environment peculiarly suitable to his development, and lends aid as they grow, by keeping away foreign and poisonous matter that would dwarf, and possibly cause death. We would ex-

pect nothing of a water lily planted on a sand hill; we cannot, with any more reason, expect much of a human flower improperly planted and tended. The real teacher, with his or her intuitive knowledge, coupled with an acquired knowledge, will recognize those faculties of the pupil under training, which may be hurried a little in their development; and then again, the teacher must see those which require a slower growth, that in the end all may balance, and present to a competent judge a work of human achievement to be gloried in. Some plants when forced present to the untrained observer a pleasing sight, but the growth is not sturdy, and will not receive the O. K. of the man who knows. It is so with some human characters; a forced growth may produce a veneer of culture and refinement that deludes the crowd, but never a man or woman of true refinement and education.

The simile between plant life and human nature holds good in another instance. The gardener preparing to plant, holds in his hand a number of seeds, in the shape, color, and texture of which the keenest eye can detect no variation; but when the same seeds reach maturity, nurtured, mind you, in the same conditions of soil and care, one will excel in brilliant color, another in fine texture, another will be distinguished by size. In the human family several little bundles of possibilities may start life under the same conditions, all receiving similar attention; but as the age of maturity is approached, some will outstrip others. A gifted journalist may grow beside a humble space reporter. This condition is not at all strange, though; it is a universal law, that all cannot be stars of the first magnitude.

In a great railroad corporation, the conductor on a local passenger train is just as necessary to the conduct of that road, as the general manager seated in his elegant office, directing the large enterprise. And if the conductor is successful as a conductor, he will not spend his time deploring the fact that he is not the general manager, but will be very solicitous that his portion of the system performs its work well, that the symmetry and clock-like regularity of the whole may not be destroyed.

Can you, my readers, imagine a higher calling, or one bringing more gratifying results than teaching? Think how a sculptor will lovingly watch his cold block of snowy marble develop into that which corresponds to his brain picture! How much more beautiful to see, under the guidance of your mental hand, the development of a child nature. But as the sculptor holds in his brain a complete picture, before a chip flies from his block, so should an intelligent parent or teacher size up, so to speak, the possibilities of the nature to be molded, conceive it as a matured character, and then set to work.

After the child's physical and mental possibilities have been discovered and carefully considered, a life vocation is chosen. A special guide is needed here, that should know absolutely what faculties are necessary to success in the art or trade he professes to teach. As rapidly as possible, he should ascertain whether these faculties are present, and if at all present, which are weaker and need special attention; for only in a very exceptional child will they be found well balanced. The aim of the intelligent teacher should be to balance and develop these faculties, and as

growth progresses, above everything impress the student mind that these faculties must be under the absolute control of the individual's mind. For instance, the faculty of imagination may be greatly developed by judicious reading of a certain kind; but the faculty must be controlled in its growth, or incongruities would be the result. The faculties of perception, form, color, etc., must be brought to bear on the imagination, that pictures disturbing to a well-balanced mind may not be created.

In considering a musical mind, I would seek first for the sense of rhythm, and then of tune. If the sense of rhythm were deficient, I would not only see to it that suitable musical studies were provided, but would recommend the pupil to learn all manner of dances, ordinary and fancy, and further, would encourage the reading of especially well-marked rhythmical poetry, such as Longfellow's "Hiawatha." Finding tune not up to the standard, I would dwell on the detection of intervals when the student is not observing the instrument or performer, and has solely the ear upon which to depend. Often deficiencies of the sense of tune are due to physical conditions of the ear, in which case, a remedy lacking, a discontinuance of a musical career should be insisted on. A strong imagination is very important to a successful musician. A good memory is necessary, and if weak in starting life may be wonderfully strengthened by exercises furnished us by those who have made the science of Mnemonics a deep study. One can never become a musical artist until he can feel joy, sorrow, hatred, and love, and has sufficient force to carry his feelings to the hearts of his audience.

I have given a few ideas on the musical mind, but all minds can be treated in like manner by the teacher. Often in admiring the great artist, we lose sight of the sculptor, probably responsible to great extent for his or her presence among us.

Predicted Signs Fulfilling

BY ELDER A. G. HOLLISTER.

"I will gather unto me, saith the Savior of men,
The poor and despised of the earth;
They who hunger and thirst, from my hand shall be fed,
And their mourning I'll turn into mirth;
I will call home the wandering and hush their sighing;
To my fold they shall come, and mourn no more."

—Inspired Psalmody.

"THE SAVIOR'S hand is the hand that gathers." Who that knows the Savior, can doubt that? When the sign of the Son of man is seen coming in the clouds of heaven, he sends forth his messengers and gathers his elect. It is the beast of passion, perverted appetite, lawless ambition, and unbridled avarice in the human heart, which scatters the power of the holy people. Men controlled by these corrupt principles, organized into a government not led by the revelation of God, and possessing the highest places of authority in the land, scatter the holy people, so that there can be no peaceful gathering of Christ's flock under said dominion. Witness Russia, Turkey, and all countries wherein arbitrary government suppresses freedom of conscience.

In this country it is different, because here brute force (dragonism) is restrained by the judgment. Our govern-

ment is comprised in three mutually sustaining, interdependent departments—the legislative, judicial, and executive, each operating as a check on the other two. “This is a judge-governed country,” said lawyer Logan in the Peace Conference held at Mt. Lebanon, Aug. 31, coeval with the Portsmouth peace negotiations between Russia and Japan. And liberty of conscience is guaranteed by the fundamental law of the land. In this land, we behold forty-five states dwelling at peace one with another, because the dragon of sanguinary war is chained by the judgment. It is our understanding that God has chosen this land as the headquarters in which to perform his latter-day wonders. Here the judgment sits, as described in Daniel vii, to take away the dominion of the beast, and establish the dominion of the saints.

The gathering of the saints in peaceful enjoyment of their faith, is proof that this judgment has begun, that the time of scattering is fulfilled, that the sanctuary of the living temple of God, the human soul, is cleansed, and that the sign of the coming of the Son of man in the clouds of heaven is seen in the assemblies of his saints, who are drawn together by that love, one to another, which surpasses all the powers of the world to imitate.

“By this, shall all men know that ye are my disciples,” said Jesus, “if ye have love one to another.” Hence this is the sign of his presence. “For where two or three are gathered together in my name, there am I in the midst of them.” To be in his name, is to be in his quality or character. Selfishness, which rules the world, repels. Love, which keeps his commandments, and forms the circulating life of his body (the congregation of believers), melts all hearts into one, and abolishes private ownership of the goods of life, as when at Jerusalem, all who believed were together and were of one heart and one soul, having all things in common. This is an answer to the prayer of Jesus, that all who believed in him might be one in him, as he was in the Father, and the Father in him, and he and the Father in them. This is for a sign to the world, that they might first believe, and then know that the Father had sent him. By its fruits the tree is known.

Where this love is in exercise among souls who have brought their deeds to light before the judgment established in the saints, and are resolved from henceforth not to serve sin, having consecrated their lives to God in the service of his people, there is Christ a living Savior. Souls possessing this love, having cleansed their inmost sanctuary in the judgment, will as naturally separate from worldliness, dissolve selfish attachments, and flow together in one body, as waters that fall from the clouds, separate from earth and flow together, and form springs, fountains, rills, rivers, lakes, and seas.

Those having eyes to see, behold the dawn of the great day of God Almighty, with whom one day is as a thousand years, and a thousand years as one day. Then the everlasting gospel will be preached to every nation, kindred, tongue, and people dwelling on the earth. (Rev. xiv:6.) Many are running to and fro, and knowledge is greatly increased beyond what has ever been. Consider the vastly increased facilities for gaining knowledge, and the multi-

plied means for spreading information. And this is but the beginning.

The light of judgment is entering into the people. They are judging their rulers, their defrauders and taskmasters. They are judging the creeds and theologies of men, by their fruits, and relegating to limbo, the invented substitutes for the cross of Christ, set up during antichrist's reign. The wicked who continue doing wickedly, shall not understand. But the wise shall understand. “And they that turn many to righteousness shall shine as the stars forever and ever.” (Dan. xii:3.)

The Relation of Cause and Effect

BY ROLLIN W. GRAY.

THE ORIGIN of the universe is in the Creator, the great Cause of all things. The universe may be traced to its origin by scientific analogy. It must be conceded that no effect can evolve without efficient cause, and that every cause must contain within it the potentiality of its effect. Every effect is such an expression of its cause, that from the effect, when it is known in its fulness, the cause may be known. It is thus obviously true that the full possibility of every effect must reside primarily in the cause, or there could be no such expression as is seen in the evolution of effect from cause.

It is a fact that, as effect is an evolution or unfolding, it is beyond the possibility of the human mind to conceive of its eternal process, without the natural consequence of involution or infolding. Here lies wisdom. The human mind has puzzled itself to grasp the processes of evolution, until lost in the distant mazes of both past and future. Evolution without involution is the great problem that men have racked their brains trying to solve, but cannot, because it is no mystery, but an impossibility. A simple fact illustrating this principle, and demonstrating this law, is to be found in the narrative of the growth of a plant. A seed planted in the soil prepared for it will die, and a portion of the spirit of the seed will go into the soil, and prepare it for absorption. As a result of that death and impregnation, an evolution takes place, and we have the plant and its fruit as the evolved effect of the seed. Such is the evolution of the plant, with the elevation of substances of the mineral to the vegetable kingdom. From the nature of the case, this process of unfolding could not go on eternally in a given instance of plant evolution. As the cycle of the seed comes to a close, it is obvious that seeds again appear, and the life of the plant is gathered into the seed.

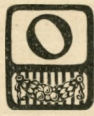
It is a true postulate that a law operative in one domain is operative in all domains. If, then, the vegetable kingdom is governed by the law of evolution and involution, it seems reasonable to suppose that all life is governed by the same immutable law. Evolution as an eternal process, without involution, is impossible, and would appear as useless; but cause, as unfolding and producing effect to again infold and produce cause, is in conformity with the observed facts of Nature.

From the mineral kingdom springs the vegetable; from the mineral and vegetable the animal is produced. The highest in the visible scale of progress is man; and after man—what? Will the God kingdom evolve from man? And will the Gods again walk among men? Koreshan Univer-

For the Younger Minds

Marguerite Borden

A TRIP TO MOUND KEY; WITH CHARACTER SKETCHES

OUR LITTLE craft sped lightly over the waters of Estero Bay; in and out among the myriad keys beautiful with verdure,—a thousand islands which may one day become a second Venice. Even now, in the mind's eye, the beholder can see these islands adorned with architecture whose great white domes and towers contrast with the sky's blue; but as yet the hand of man has left almost untouched his mother Nature's primitive design. There are, however, some spots where traces of a now forgotten race are still discernible, and here and there the curling smoke above the trees shows where a rude dwelling stands. Occasionally, between the islands, we caught glimpses of the Gulf of Mexico. Sometimes we passed a group of queer little fish-houses built upon stilts above the water, with rows of poles in front, on which the fishermen hang their nets in fishing season. On one island "Portugee Joe," as the natives call him, has built his palm-thatched home, and lives in solitude, save for his dog and chickens.

Farther on, we passed the point of Black Island, which at a short distance seemed unsurpassed in picturesqueness. A tiny hut nestled among greenery and cocoanut palms, where we might almost expect to see monkeys hopping from tree to tree, reminded us of pictures in our geographies. As we stepped ashore, the beauty of the cocoanuts remained, but the squalor and misery within the hut were all but past belief. An old man, evidently of Spanish descent, was the only occupant. He was crippled and scarcely able to hobble beyond his doorway; the floor was unswept, and the spiders had spun their webs unmolested.

The old foreigner, unused to strangers, hailed us with a cry of delight, and began to talk in a jargon of Spanish and English, as though his life depended upon it. His sole companions were several aged hens who were kept in captivity like convicts, except that their chains were composed of twine, and their balls of long-unused, rusty flat-irons. Thus the fowls ran outdoors during the day, but at night the old man, having no henhouse, drew them into his own abode to keep the raccoons from catching them. We soon became weary of his unintelligible jabber, accompanied by the songs of the mosquitoes, so after buying some cocoanuts we started away, leaving him still talking.

As we neared the island called Mound Key, we noticed several sailboats moored at the little landing. In the background rose the mounds from which the place is named; and on one of them stood a small house shaded by gumbo limbo trees. As we approached this dwelling a little old woman ran out to meet us. Her face was tanned by constant exposure to the sun's rays; she wore a faded calico dress, and her shoes and stockings were missing, but her smile and cordial welcome betokened the innate southern hospitality. "I's so glad to see yo'all!" she exclaimed. "Come right in an' set down." And with this invitation, Mrs. Johnson led us into the one large room which served the purpose of bed-room, sitting-room, and parlor. As we entered, the younger

members of the family made their escape, not without embarrassment, through the back door. They resembled young Indians, and later we learned that they were named respectively, Hub, Sid, Bill, and Jo, the latter being a black-eyed girl.

Three beds, a bureau, a few chairs, and a small, square box in which Madame Hen had a comfortable nest, were the only furnishings of the room in which we sat. Mrs. Johnson apologized for the presence of hens in the house by remarking, "We hev't keep 'em inside 'cause the snakes is so mighty bad this yeah; they git more of the eggs than we do, and break up all the nests, so we sho' do hav't keep the po' ole biddies in with us."

Upon inquiring whether her children attended school, she replied, "No, they don't; can't git no teacher to stay heah. I sho' did want the young 'uns t' git an' edication. I never had no chance t' git none myself, an' seems lak' they ain't goin' t' git none neither. Hub an' Jo can read an' write, an' that's mor'n I can do; but seems lak' Bill an' Sid's awful dumb. I reckon they ain't made fer book learnin'. The' wuz one man who taught fer a few months, but I tell yo', chillens, the ole critter wuz'nt no good. His name wuz Stickebrains, an' he wuz the worstest idjit I ever see. Had'nt no sense, so they sint him down heah t' teach the school. He wuz a powerful hidjus lookin' thing. Yo' see he sho' wuz plumb lunny, jus' lak' his name says. One day 'fore he come t' teach, he wanted t' git fish mighty bad, so he lit a piece of dynamite, a holdin' it within a foot of his nose, an' when he throwed it int' th' water; it sho' did lak' t' blowed his head off, but as it wuz, it only busted his right eye, an' one hand! An' they couldn't git no one else t' come, so they sint that crazy ole bat t' teach my chilluns."

In the middle of this conversation, one of Mrs. Johnson's sons, Hub, came in and started a phonograph which sounded like tin horns, iron files, penny whistles, Punch and Judy shows, rats and mice, screech-owls, and all conceivable shrill, squeaky things making a noise at the same time. We listened to these delightful sounds as long as possible, and then departed to explore the mounds, with Bill as guide.

Unlike the surrounding islands, Mound Key is of uneven, rolling ground with at least half a dozen large mounds, the largest being situated about in the center of the island. It is sixty feet high, four hundred feet in diameter at the base, and very steep; but when we reached the top, a most beautiful view was the reward of our climb. This mound has never been excavated, but is supposed to be hollow. There is a tradition that hundreds of years ago a race of mound builders inhabited the southern portion of Florida. It is said that they were a peaceful nation; and that the more belligerent tribes waged war against them until they were almost exterminated; and that the last of them were finally driven to Cuba.

It is supposed that these people first built palmetto houses and later covered them—save for the entrances—with

a mixture of black earth and shell. These underground cottages were probably used for various purposes. Affording escape from the severe heat of the southern sun, they may have been used as dwellings; and they may also have served as cool places in which to preserve meat, fish, and vegetables. Some of the mounds were evidently erected as monuments for the great chieftains. It is not unusual to discover a large skeleton, with beads and silver trinkets, buried in the middle of a Florida mound. The Seminole Indians claim that they know nothing of the formation of these mounds, and many a squaw or warrior is adorned with varicolored glass beads, stolen from the ancient graves.

As we wandered over the miniature hills we saw that they were strewn with fragments of pottery, much of it resembling our modern flower-pot ware. Some pieces, thick and blackened, were doubtless broken from huge kettles in which the women boiled their fowl and venison. Other pieces, unmistakably of a latter period, were glazed, and ornamented with gay colors. Here, someone picked up the bowl of a small clay pipe, and there, we saw the round top of a water jug; but all,—yes, all were shattered, not one whole jar or vessel remained of all that ware which many hands had toiled to form.

A smaller mound, near by, was filled with human bones, so old that they crumbled when disturbed. Teeth and bones were scattered in the grass, and by digging with a clam shell, whole skulls were soon uncovered. One lower jaw was very heavy, and had both front and back teeth double, there never having been but twelve of them. Were these bones the remains of the mound builders which the hostile tribes had put to death?

A large expanse of ground had recently been ploughed, and upon examination we found not only pottery, but round, smooth, stones, flattened on either side from years of grinding beans or grain. Here too, were iron spikes, axe heads, and other iron implements, losing shape and rusting with age. Surely these were not the product of barbaric minds! We could not account for them until Mrs. Johnson commenced an explanation in a low, sepulchral tone. "Chilluns, chilluns," she began, "Yo' all hev'nt no notion what wuz on this yere island once. It wuz'nt Injuns that had them things, an' it wuz'nt no mound builders, it wuz pirats! Yeahs an' yeahs ago they come t' hide their gold; they sho' did, an' that's the truth, chilluns. An' they captor'd ships an' brought 'em he'h an' burned 'em. Ole Man Johnson an' me found gold beads, an' rings, an' locketts, when we fust come, an' we sint 'em North an' didn't git nothin' fer 'em; but mebe,"—and her voice dwindled down to a whisper, "mebe there's treasure buried here yit! I 'spects there sho' is, I do'spects so sho'."

Besides the Johnsons, there was one other family residing on Mound Key. Determined to learn all we could of these island folk and their modes of living, we wended our way through the bushes in quest of the "Fernando" homestead. Antoni Fernando, the father, who had brought the members of his household from Portugal a few years before, greeted us with a broad grin, and, in broken English, invited us within his one-room dwelling. In the center of the apartment sat a little dumpling of a woman holding a roly-poly baby, while on the floor beside her, several dark-

eyed children, bedecked with ear-rings, played quietly together. The mother looked pleased when we admired her cunning baby boy, but her bashfulness, and inability to speak English, permitted her to say little, so we did not stay long; but I shall never forget the decoration of that room. The rough board walls were papered with great advertisements,—glaring, colored posters of hens and chickens, cows, horses, sheep, and pigs,—each labeled with enormous letters spelling "International Stock Food." On a table beneath, and in contrast with this billboard display, stood an elaborate, gilded shrine. Inside rested a tiny image of the Savior on his cross, with a rosary about his neck. In front, an ordinary kerosene lamp was filled and waiting to be lighted. They worshiped here as best they knew, had food and clothes, and cared for nothing more.

As we left the island a gray, twilight mist was rising from the sea. This mysterious dusk permeated all the atmosphere, and the waves moaned softly to the answering whispers from the palm leaves on the shore.

And is it with but fancy that we see
The specters of a past reality;
The phantom ships aflame with weird green light;
The forms of men which vanish from our sight?
But hark! we hear the poor clay-mod'ler's sigh,
The Indian war-whoop, and the frenzied cry
Of tortured victims of the outlaw's greed.
The night's cool dark envelops hill and mead;
Come, let us leave these wraiths and haste away,—
They are but shadows of a by-gone day.

Our "Teddy-bear" and Other Pets

THOSE WHO read "Catching a Bear Alive" in the February number of THE FLAMING SWORD, may be interested to know that "Teddy-bear" is not only alive and happy, but is becoming very tame. He likes to eat gingerbread from our fingers, and never thinks of biting. He has a nice, new house with a cement floor and a large basin filled with clear water in which to bathe. Much of his time is spent in rolling a small ball, or walking rapidly up, and down his cage for exercise.

Occasionally, when a beetle or grasshopper strays into his apartment, he has an exciting time chasing it, and woe to the bug that is caught, for it disappears with a snap. One day Mistress Puss, who was passing by, spied Teddy's dish of food and ventured in through the bars. Teddy received her very kindly, and allowed her to eat all that she wished; but when he, too, attempted to get a morsel from the same dish, she treated her host with the greatest discourtesy, and slapped his face with her paw. But even this rebuke did not arouse his anger, and he complacently sat down near by to watch her finish her meal.

Since Teddy's capture, a small managerie has been formed. There are two funny, furry 'coons, called Julia and Becky Sharp, with big round eyes, and bushy tails. Then there is Della, a gray mother-fox, with three little baby foxes which look like maltese kittens, but are not as pretty on account of their queer, pig-like noses, which, of course, will become daintily pointed when the foxes grow up. Della is not pleased with impertinent people who stare at her children, and growls like a cross little dog whenever this happens.

A young eagle that was caught on the first of May, is the latest arrival. With the introduction of a few more of our feathered and four-footed friends, we shall have a collection of animals worthy to be called "The Estero Park Zoo."



In The Editorial Perspective.

THE EDITOR.



THE ASCENT AND DESCENT OF MAN

THE DOUBLE origin of man has been taught as a distinctive doctrine in Koreshan Science for nearly forty years. Sir Oliver Lodge now concludes that the ascent of man from lower types of life is not inconsistent with the fall of man from higher states. It is obvious that man's superior origin is in the great Cause of all things; and it is equally obvious that man is related to the lower kingdom. The proofs of man's double origin, from above and from beneath, are numerous, and are not confined to the mere physical side of life. The roots and words of language are just as natural as the various species of the animal kingdom, and more reliable than various modern conjectures founded on the discovery of ancient relics. Man's superior and primary origin is in Deity. The proofs are in the words he speaks, which convey thoughts of higher things and conditions. Language constitutes a natural expression of universal law and life, and reveals the character of the heart of the human race. And in keeping with the thoughts of words, is the momentum of the mind in aspiration toward Deity, the essential and veritable goal of all progress. Man has fallen from higher estates. This fact is also fully attested in human language; for man's language today bears the stamp of his glory and his shame, his dignity and degradation. The mortal heart has in it the impress of both Deity and demon. He has the hope of life divine, while yet he exists in the state of death. Language also links man with the animal species and the animal character. The foundations of life are in the laboratories of the lower domains. There is an ascent of life; and ascent of man in the progress of evolution. The descent of man is equally obvious; for man has fallen from the heights he desires to attain. These thoughts are emphatically expressed in the texts of the Christian Scriptures: "No man hath ascended up to heaven, but he that came down from heaven." "Now that he ascended, what is it, but that he also descended first into the lower parts of the earth?" Aye, indeed, the Messianic life went both up and down, for he was himself both the Son of God and the product of the human race.

The Great Graft Epidemic

THE SPIRIT of greed and graft alarmingly prevails. The contagion spreads, afflicting both high and low, rich and poor. It is the curse of the modern world, the inevitable symptom of the deeper competitive disease. It permeates the system of circulation of the body social, and energizes the millions to greater activity in lines of selfishness. Greed and graft were the ruin of the Cuban republic, and are today devastating the moral world of civilization. The earthquake of San Francisco was no greater shock than the news of graft in relation to the nation's liberal relief fund. The man today in public life who is free from the effects of the spreading epidemic is the exception to the rule. The spirit must be resisted; if one is passive to its influences, the direful results of the plague may be experienced.

Grave Criminal Court Defects

THE PROCEEDINGS of the Thaw trial are fresh in the minds of the people. According to the American law, every man must be considered as innocent until actually proved guilty. If there be reasonable doubt even, after all evidence is before the jury, he should not be convicted. Such a precaution is for the purpose of preventing injustice to the accused. But it is a fact that the prosecution in criminal cases, the representative of the state in criminal court, does actually proceed on the basis of the assumption that the accused is guilty. Witness the determination of Jerome in New York, to convict Harry Thaw at all hazards. He endeavored to block the way of every kind of evidence that would tend to secure his acquittal. It should not be the business of the state to *persecute* criminals. Through its representing attorney the state does attack the accused; its attitude is that of a relentless stand that the accused is guilty. In trial, the accused is called the defendant; his counsel acts to defend him. Defend him from what? From the onslaught of the state—nothing else. This is one of the most grave defects in criminal jurisprudence. Every trial should be conducted fairly. The prosecution and defense should act together under and with the court itself, before the jury, to ascertain the facts, which they could best do by harmonious research and examination, not certainly in a veritable battle for victory of either side regardless of the true situation of the case. If such a plan were adopted there would be no long drawn-out and tiresome trial like that which was recently conducted in New York City—without legal result. And now the battle will have to be fought again, in much the same way, and perhaps on the same ground.

The Cost of the World's Wars

NUMEROUS are the scenes of horror which illustrate the pages of history. Thrilling is the picture of battle and emotions are stirred in contemplation of the issues which make wars possible. The span of authentic history is long enough to make the world's wars considered in the aggregate, most terrible to contemplate. Who can estimate the losses sustained in all the wars in history—the loss of life and property, and the expense of all military movements? Only the roughest estimates are possible. The American Civil War alone is said to have cost \$8,000,000,000; and nearly as much again if pensions are considered. The Napoleonic campaigns cost to all concerned, \$15,000,000,000. In the nineteenth century alone, the wars of so-called civilization have cost nearly \$40,000,000,000; and lives lost in war during the same period, number not less than 14,000,000. What must, indeed, have been the total cost and loss of life in all wars since the beginning of authentic history! Many estimates have been made; but statistics are the most conservative of them. 15,000,000,000 men are said to have been slain in all the wars of history. Based upon the cost of wars of the nineteenth century, all the wars this side the horizon of history must have cost in dollars

lars, not less than \$40,000,000,000,000. If all these slain were marshalled on one field of battle, that field would be world-wide, and the habitable and cultivatable surface of the earth would not long support the armies. Yet all the losses have been sustained by the world in the past, and the laborers of the world have produced all that was consumed in war. The time is rapidly approaching when war will no longer be a necessity, no longer be desired; for the old things will pass away, to give place to the universal peace of the divine kingdom.

The Gyroscope as a Compass

THE GYROSCOPE was invented by Foucault in the hope that it would conclusively demonstrate the rotation of the earth upon its axis. He also originated the pendulum experiments for the same purpose. But modern astronomers would very much like to discover some proofs of the earth's rotation still more satisfactory and conclusive. It has remained, however, for a German to put the gyroscope to practical use. As a compass, the gyroscope adds to the accuracy and safety of navigation. It is gratifying to note that the invention has not been left to the exclusive use of star-gazers, in whose hands it served humanity no practical purpose. It is still believed, however, that the gyroscope indicates the earth's rotation; and expressions along that line are frequently made in the *Scientific American's* description of the gyroscope-compass. Such an idea sprang from the fallacious conception that the energies of the physical cosmos are merely mechanical. When once it is seen that the universe is a gigantic electro-magnetic battery, the cause of the phenomena of the gyroscope and pendulum is found not in the motion of the earth, but in the rotation of the heavens, which so far from being outside of the earth, are confined to the hollow of the great cosmic cell. When rightly understood, the gyroscope and pendulum conclusively demonstrate the earth's immobility and the diurnal revolution of the sun.

The Great Bible Publishing Trust

IT IS PERHAPS a surprise to many people to learn that the annual circulation of the Hebrew and Christian Scriptures amounts to about 8,000,000 copies, a large proportion of which is published by a single concern in London. The British and Foreign Bible Society is perhaps the largest publishing house in the world; and it also resolves itself into an acknowledged and avowed trust, which monopolizes the Bible publishing business in the British empire. Only the Oxford and Cambridge presses, and the King's printers may print Bibles in Great Britain. Nor may the American Bible Society ship and sell Bibles in the United Kingdom or its dependencies; while on the other hand, the British concern may not dispose of Bibles in the United States. This arrangement is the result of definite agreement between the American and British societies. There is a strong protest made by small publishers in both England and America, for, owing to the giant monopoly in the publishing of Bibles, they are frozen out, and their business injured. Corporations are regarded as being soulless. It matters not to monopolists who suffers the consequences of giant combines; nor does it matter what the article of commerce is—whether it be the goods of life, the Gospel of

the Christ, or the liberties and lives of men. An argument in favor of the giant combines is, that they have cheapened the products of industry. They have also cheapened human life, lowered man's moral worth, and destroyed the value of truth and honesty.

Roosevelt Versus the Oligarchy

POLITICAL elements will unquestionably work numerous changes the next few years. The power of the trusts is not possessed for nothing; and other use will be made of it than mere money-making. Recently in Washington a sensation was produced by the White House exposure of a rich men's combine to rule the nation. Wall Street is up in financial arms against the Administration. The giant combines have opposed Roosevelt ever since he displayed a determination to be true to his convictions of duty; for his manful exercise of his official prerogatives meant opposition of the corporations. And so it has happened that the elements of capital are arrayed against Roosevelt and the common people. Should it appear imperative that Roosevelt should champion the cause of the masses the coming campaign, he will doubtless answer the call. He could have no stronger recommendation, aside from his most excellent record as the head of the nation, than the strenuous effort of the combines to overthrow his power and undo his work.

The Public Ownership Movement

EVERY FRIEND of the new order of the world, as opposed to and distinct from competition and private ownership of utilities, eagerly welcomes every effort put forth to secure public ownership. There are many movements in the direction of that desired economic goal. The spread of socialism is significant. There is import in the attitude of Bryan, the leader of democracy. Writers everywhere are springing up, giving expression to the desire of the masses. Recent editorials in the *Times Magazine*, under the head of "The Real Reason for Public Ownership," have added force to the public ownership movement. But public ownership on paper alone, no matter how widespread, is valueless. Let us observe that real public ownership is in vogue for all time in the Town of Estero, Florida, the headquarters of the Koreschan movement in the direction of the establishment of the divine kingdom in earth.

Should a Poor Man Hold Office?

UP IN New Jersey there was recently a lively senatorial contest. For some years the president of a pretentious insurance company was supposed to represent the people in the Senate at Washington. It turned out that he rather misrepresented them, and thereby depends a story of a change in a few senatorial features of the government. The gentleman who now succeeds the insurance man is said to be poor. The question arises, Should a poor man hold office? It is supposed that a poor man, having nothing, might be strongly tempted to help himself from the resources of graft. However, it is known that the wealthy are afflicted with a stronger tendency to accumulate, not a few hundred dollars, but many millions. In the last campaign in Lee County, Florida; one of the principal objections urged against the Progressive Liberty Party candidate for Representative, was that he was not a property owner, and had nothing to anchor him. There is no doubt that many wealthy office holders are anchored all right—and that is the difficulty. The poor man is allowed to drift with the stream.

The Impending Religious Crisis

VARIOUS and numerous evidences go to show that we are nearing the end of the Christian dispensation—that we are even in the time of the end. Dispensations are periods of life's progress as related to religion. Prior to the Christian dispensation, the distinctive religion in the line of divine progress was that of the Hebrews; but Judaism was succeeded by Christianity, which must give place to another religion, for the covenants of God and man become old like garments, and must be cast off for the investitures of succeeding eras. Concerning the coming crisis in religious belief, Professor Schmidt of Cornell University, says:

"The remnants of primitive ideas and practices are fast disappearing. Less importance is attached to sacred days, sacred places, and such things. Sacred books are not regarded as standards of our own faith and practice. The emphasis is being placed on the ethical contents of religion. The new faith will seek for that which is universal in man's belief. It will recognize that all religions had the same origin, and it will revere each prophet of the soul whose hand has turned aside a fold of the veil and revealed some new aspect of eternal truth. It will honor and trust in reason, while careful to keep its light trimmed by cultivation of the heart and will. It will recognize the sovereignty of ethics. It will be vital, touching life on every side, growing with the growth of man's mastery over Nature, the perfectionment of his social relations, the expansion of his knowledge, the increasing delicacy and power of his artistic sense, and the deepening consciousness of the mystery of religion."

Koreshanity teaches that the new religion will not be a compilation of creeds old and musty, not a combination of so called great world beliefs; but an entirely new and scientific revelation, disclosing not only the mystery of all religions and all existence, but manifesting the Almighty himself in the natural world of humanity. A religion is not merely a system of religious belief, but a covenant or conjunction of spheres interior and exterior. The tendency of liberal minds is to anticipate a new religious era; but we observe that it is easier for such to recognize the greatness of ancient teachers, than to accept truth in its present expression and embodiment. Many modern minds are ready to build monuments to prophets whom their fathers murdered, while they themselves reject the prophets of the present.

Debauchery in Modern Universities

THE MORAL training of American youth is of utmost importance to the welfare and progress of the nation. It has been held that the educational institutions of this country are sources of enlightenment; and the citizens of the nation are expected to send their sons and daughters to the great centers of learning to be fitted for usefulness in life.

We have pointed out many times that not only are rank fallacies taught in modern schools, but the usual cramming processes are decidedly harmful. Whatever refining influences may be exerted by some institutions, there is not enough of it to check the spirit of degeneracy in the rising

generation. The numerous foot-ball furies and hazing horrors manifest a deplorable degree of savagery which is stimulated and encouraged in the ranks of university students.

Before the recent New York Methodist Episcopal conference, Chancellor Day of Syracuse University attacked modern educational institutions for what he styled their failure to assume the responsibility for the moral welfare as well as the scholastic progress of the student. The following are Chancellor Day's own words, from which it seems that it is not altogether safe to send young men and women to college:

"I need mention no names, but we are all apprised of the depraved conditions and the scenes of debauchery in many of our universities. While many heads of colleges seem zealous in guiding the student along lines of study, few there are who place morals first. I venture to say that if the college presidents would unite along a common line of thought and action, this dissipation among the students could be wiped out in thirty days."

The Christ of the Andes

UNIQUE is the monument of peace which stands in South America 14,000 feet above the sea. Its erection is said to be without parallel among the events of recent years. Some years ago a dispute arose between Chile and the Argentine Republic concerning the boundary line between them; finally the two countries were on the verge of war. They had each two large battleships in process of construction in Europe, and they were spending incredible sums of money upon preparations for war, amounting at that time to \$5 annually per capita of their population.

The good offices of the British government were employed to arbitrate the question, and the issues settled without recourse to war. Pending settlement, two devoted Catholic bishops worked earnestly for peace, preaching through the countries in towns and villages, advocating the erection of a statue of the Christ on the Andean border between the countries.

The conception was adopted by the legislatures of the countries, and mutual pledge was made to submit their difficulties to arbitration. The battleships were sold, two of them now being in the Japanese navy by capture from the Russian fleet. The following description of the monument called "The Christ of the Andes," will be of interest:

"The base of the statue is in granite. On this is a granite sphere, weighing some fourteen tons, on which the outlines of the world are sketched, resting upon a granite column twenty-two feet high. The figure of Christ above, in bronze, is twenty-six feet in height. The cross supported in his left hand is five feet higher. The right hand is stretched out in blessing. On the granite base are two bronze tablets, one of them given by the Workingmen's Union of Buenos Ayres, and the other by the Working Women. One of them gives the record of the creation and erection of the statue; on the other are inscribed the words: 'Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ, the Redeemer.'"

Animals Seen in Human Beings

PERHAPS no author since Shakespeare has impressed the world with a more profound knowledge of human nature, a wider field of observation, and greater versatility than Victor Hugo. It is certain that he was a genius of a high order. His vivid imagination displays itself in all the details of the scenes of his striking pen pictures. He looked deeply enough into human nature and character to perceive therein numerous animals.

It may be said that it is a small wonder, since men feed upon the flesh of animal forms. But it must be remembered that a remarkable vision of Ezekiel was that of the forms of animals in Deity. Animals, as well as all things else, originate in the great Cause of existence; and it is not surprising that a mind penetrating enough to reach the interior mentality of the Almighty, should perceive animals.

Hugo's conception of animals in human beings is forcefully expressed in his description of Inspector Javert, in "Les Miserables," who was a bull-dog when serious, and a tiger when he laughed. It is a matter of common observation and remark that some men are hogs, many are bears, and others are foxes. Hugo conceived that the souls of men if perceived would reveal animals:

"In our conviction, if souls were visible, we should distinctly see the strange fact that every individual of the human species corresponds to some one of the species of animal creation; and we might easily recognize the truth which has as yet scarce occurred to the thinker, that, from the oyster to the eagle, from the hog to the tiger, all animals are in man, and that each of them is in a man; at times several of them at once. Animals are nothing else than the figures of our virtues and our vices, wandering before our eyes, the visible phantoms of our souls."

Here is a true idea expressed of thought as the progenitor of all things. The science of correspondence, as set forth in Koreshan Universology, shows the definite relation existing between man and cosmos, with all intervening kingdoms of life. The great involved Cause must be the point of impression of all characters and experiences, and therefore contains the spiritual record of all external forms and activities.

The Threatening Anti-Toxin Fad

JENNER, the discoverer of that deadly blight known as vaccination, which is now fastened upon civilization by legislation, promised to save humanity from smallpox. Now the effort on the part of numerous societies and physicians, is to save the race from the terrible consequences of vaccine virus.

A Maryland physician presumes to see a great future for humanity in immunity from all disease through injections of anti-toxin into the blood of human beings. He holds that there should be but two causes of death—accident and old age. But let him and others be sure that deaths are not caused by anti-toxin serum. A glance at a suggestion regarding anti-toxin should be sufficient to reveal how it threatens both liberty and life:

"This great obstacle, nevertheless, can be overcome by using criminals in our penitentiaries for the production of anti-serums. A law making the punishment for certain crimes optional with the convicted—imprisonment on the one hand; inoculation with certain disease germs on the other—would solve the problem for all time."

Let us note the fact that the difficulty referred to is, that inoculation of animals for the purpose of producing serum, kills the animals almost instantly. It is now proposed that *human beings* be asked to poison their systems with various diseases, to gratify the whims of advocates of the fallacious germ theory of disease!

What is Left of the Gospel?

CONFLICT between so-called science and religion has long been waged. Point by point has been seemingly won by skeptics and agnostics, until the position now assumed by the clergy regarding the Bible, is that it is merely a moral guide, not a book of science. The astronomy, ethnology, and sociology of the Bible have all been shelved as ancient conceptions, utterly out of harmony with modern science. The popular mind rarely stops to question science so called, and is ignorant of the fact that the Bible is scientific, while modern science is nonsense.

"What is left of the old Gospel?" is a subject discussed by the editor of the *Independent*. The asking of the question would seem to imply that at least some of the old gospel had been swept away. Apology is frankly made for some doctrines of the Apostle Paul, especially along the lines of celibacy, which the modern church rejects. Among other things the editor notes:

"The fear that modern scholarship will deprive Christianity of its gospel hovers over many minds, and in many quarters critical studies are anathematized or eschewed, according to the measure of zeal and passion, because of the belief that they will rob the church of its message of redemption." "If events could have destroyed that faith, it surely would have been dissipated under the experiences it was called upon to meet. But it was a treasure of the soul, and it held firmly despite the cross. It was not a demonstration from events; it was a religious faith, and therein lay its strength. It does not appear that criticism has shattered that faith in the least degree, and it is not easy to see how it can be shattered."

Such a position might indeed be taken by the most skeptical concerning the facts of the gospel narratives of the New Testament. The gospel was a gospel of facts, as well as the power of salvation. The important question is, Is there anything left of the *true* gospel in the modern church?

The Low Methods of High Finance

VARIOUS are the forms of bait held out to people who desire to get rich quickly. Greed for gold is so universal, that numerous astonishing offers made by speculating concerns in mines and stocks, are accepted by thousands of men and women every year. From many of the concerns there is never a dollar returned as real dividends. The companies flourish on the amounts sent in for investment, some of them never purchasing a bushel of grain nor mining a pound of ore. The following from a recent number of the *Journal of Finance* is a timely warning:

"How often have you made an investment just because you saw a big advertisement in a newspaper? In a dim, vague way you knew that such an advertisement must have cost a lot of money, and you bowed to the power of money by reasoning to yourself that a company which could stand so much for advertising must be solvent. You sent your money in to the fiscal agent, and nine times out of ten you lost it. Possibly you have not even yet realized how you lost your savings. We can tell you. It was burnt up in the big advertising. It was not the company's money that was used, but what you and your neighbors sent in that paid for that advertisement."

The Open Court of Inquiry.

THE EDITOR.

THE ORIGIN OF THE BLACK RACE

"Kindly answer the following questions: Is the Negro race young or old? What are the origin and destiny of the black people?"

THE BLACK race is both old and young. The universe is eternal, and has always been inhabited by man. The various racial colors are perpetuated throughout all time. There was never a time in the progress of the universe when there were no black people.

Yet there are racial types that are comparatively young. New types are continually in process of development. New branches are formed on the great human tree, which is conspicuous for its variegated forms and foliage. A given racial type runs its course; it begins and ends. A race is a *course* for the running or progress of a type of life. Every racial type performs a distinct function for the elaboration of essences which contribute to the ultimate destiny of man in Deity, for Deity is the destiny of every race and racial type of humanity.

We must therefore look for the origin of all races in Deity. The making of races is the making of so many different courses for the descent and expression of life divine. Ethnology is prominent in the Old Testament from Adam down to the making of the Jews. Noah breathed the divine breath into three great branches of humanity; the channels of descent being found and formed by Shem, Ham, and Japheth.

Every quality of divine life ultimately expresses itself in the lower planes or domains of existence. Ham communicated that degree of life which ultimated in the formation of racial types related to Egypt and northeastern Africa. Shem headed the Semitic races, and Japheth the white types. The spirit of Ham passed into already dark peoples, and elevated them to the high type of ancient Egyptian civilization. Degeneracy of that civilization has produced numerous branches and types of dark peoples.

The black races are perpetuated through periodic downflow of specific qualities of divine life which, in its

vitiation and degeneracy is productive of fresh types of the black division of humanity. The Negro race is the foundation race. It constitutes the basis of racial progress. Into its types is poured the mental debris of other peoples, and that debris enriches the soil, and furnishes the ground of new developments.

The progress of the spirits of the black people is upward through other races. All Negroes are ultimately saved, but when saved they are no longer Negroes, for in the divine Sonship the image is divine. The pure white race is refined and filtered. The black race is the combination of all races. In the Koreshan Physics, white is the neutralization of colors; and black is a combination of all colors.

The Source of Gravity

"In reversing the curvature of the earth's surface, you likewise reverse the forces known as centripetal and centrifugal. Therefore, you doubtless take the position that the sun is the lightest substance in the universe. How, then, do the sun properties penetrate the heavier strata of materials?"

ASTRONOMERS talk of celestial mechanics, the mechanism of the cosmos, etc., as though the universe were a machine instead of a living organism. Newton's theory of the centrifugal swing of the orbs in their orbits is a great humbug; and as he applied them, the push and pull mechanical forces have no place in the Koreshan Astronomy.

The origin of gravity or gravic energy is in the sun. The sun generates energies. They cannot remain in the sun, therefore they radiate—not as materials, but as spirit substances penetrating not only the atmospheres, but the strata of the earth's shell as well.

The downward or gravic rays are the cathode rays of the cosmic battery. The energies of levity constitute the anode rays, ascending from the negative cellular environ to the cosmic positive pole. The materials of the cosmos are arranged in strata according to their specific gravity,—the lightest the most central; the heaviest outermost.

The Forty-two Generations

"In your theory of reëmbodiment, please give the names of the forty-two personalities of the Christ. I was informed by one of your students that Jesus Christ was in existence the forty-second time."

EVERY MAN has descended from ancient times through lines of ancestry; hence, the life of every man must have existed in every one of his ancestors, each of whom constituted at least a partial embodiment of himself. Transmission of life through successive generations makes re-embodiment inevitable.

Now, Jesus the Christ was no exception to the rule of human descent and progress. He was the Word of God, and he was made up of words, which were written in the book of his generation—not merely the book of Matthew, but the *human book* extending from Abraham down to Jesus.

The first chapter of Matthew gives the names of his progenitors on the natural plane, extending through forty-two generations, as therein noted. In spiritual and celestial degrees of life, he descended through other and various lines. He was the focus of many convergencies, the composite and immortal manhood.

Highest Good and Worst Evil

"There is a matter that is occupying my attention just now, and that is the question of absolute evil. If there is absolute good, I suppose there must be absolute evil to sustain the balance of things. I do not understand it. It must be something awful bad. I want to know the worst."

GOOD involves the life lived and the uses performed in the spirit of truth. The goodness of God is absolute, his religion pure and undefiled. There are three general planes on which purity may be maintained and right uses performed. They are the three planes or domains of commerce—church commerce, sex commerce, and secular commerce.

The highest good obtains in the performance of correct uses and functions in these planes; and such right uses obtain in the divine kingdom in earth. The gold of that kingdom is good, and it is pure. It is when righteousness is

laid to the line, and judgment to the plummet.

The plumb-line of commercial integrity is revealed and applied in the science of life. It brings absolute good in the personal life and character, as well as in the body social and body politic.

Now, absolute evil is the antithesis of the states of good; and the evils obtain in the three domains of commerce. The worst thing a man can do is to violate to the utmost, the principles of spiritual, propagative, and secular commerce. He is the greatest murderer who slays life through the prostitution of these three functions.

The greatest evils in the world are those most bitterly denounced and most utterly avenged in the providence of divine retribution. When Israel turned to idols, there was prostitution of the functions of spiritual commerce, which was Israel's absolute evil; and the ultimate effect was the murder of the Son of God and the downfall of the nation.

History is full of corresponding retributions. Rome debauched its life and fell into degeneracy. France violated utterly the principles of secular commerce, and suffered revolution. Great national sins are remitted through the shedding of the blood of tens of thousands. Evils on the three planes of commerce are rapidly hastening to the climax of absolute perversion of all good, in Christian civilization.

The worst things in the universe are the worst states that obtain in and through violation of the principles of righteousness in three-fold commercial uses. The worst thing that can be taught is the absolute of fallacy, which obtains in modern thought. Evil is the life and uses of fallacy. Good is the life and uses of truth.

The states obtaining under competition in Christendom today, are nearing the worst possible. Prostitution of the functions of maternity, wholesale and widespread, is one of the three terrible evils, the greatest of modern horrors.

The Goal of Destiny

"Please answer the following question: What is your theological theory as to what man will be in his final existence? Or, what will he be in eternity?"

IN THE processes of human progress a goal is reached. Progress is for the purpose of enabling men to get

somewhere in the scale of being and existence. Now, that somewhere is the goal of destiny. The universe evolves from Deity; therefore Deity is the universe involved. Cause puts forth man in his perfection; God made man in his image and likeness. God is man's origin, and God is man's destiny.

God's life and station, his intellect and attributes, are the inheritance of all divine offspring. We do not yet see men in the image and likeness of God; but we see Jesus, the seed and pattern, himself the Creator and Father. In the goal of natural life, "we shall be like him." He was the perfect man; and because he was perfect, he was God Almighty. The attainment of the Godhood, even inheritance in the very throne of Deity, is the promise and hope of the Overcomer and his following.

Immortal life, that is, perfect life in the natural world, is the highest degree of natural being. Beyond immortal life is eternal life, which is attained through absorption into the divine consciousness after immortality is attained. The divine consciousness is the most interior mentality of the human race, and the life of that consciousness is Deity's most interior life. That life is eternal, without beginning or ending, beyond or above which there is nothing more glorious; for it is the life eternal in joys ineffable.

The Root and Source of Sin

"Will you please tell us what is the root of sin? We know what the root of all evil is; it is 'the love of money.'"

LET US first observe the difference and relation between sin and evil. Sin is disobedience, or transgression of law. Evil is the fruit of sin. Obedience to the laws of life is productive of good. If we seek the kingdom of God, all good things are added unto us. If we sin, evil consequences follow. The world's evils exist today because of sin.

The highest and most interior substances of the divine mentality are love and wisdom. These expressed in the spiritual degree become faith and charity; and in the natural they are good and truth. A perversion of love and wisdom will inevitably express corresponding perversions of all dependent phases of mind and life. There is noth-

ing more potent in the human soul than affection. It is the fundamental attribute and characteristic of the human heart. Therefore, there is no more central source of sin or root of evil than the love of money.

This does not mean more love of the commodity known as money. Money is the guard or criterion of exchange or commerce on three specific planes of life—the planes of church commerce, sex commerce, and commerce of the products of industry. The perverted love of money is the perverted love of the uses of money in these three domains. Therefore the love of money is the primary root and central source of all sin and the states of sin and evil.

The taint begins in the mind, and the love persists until the whole body of the world becomes corrupt. The love of money is the cause of every feature and phase of perversion of good and truth.

The Weight of the Soul

"I am enclosing herewith a clipping from the *Boston Post*, on which, if I am not asking too much, I should like to have your opinion as to the cause of the loss of weight in the experiments called weighing the soul. The reason given, as I view things, is really too absurd for one to consider."

NEWSPAPER writers have made sensational capital out of a few experiments on the bodies of people just before and just after what is termed death. A difference of about one ounce is found; and forthwith it is declared that that is how much the soul weighs.

That is how rank modern materialism is; and that is about how far materialists are from the truth on every point. They want to weigh everything. Weighing the stars is considered an achievement of the modern astronomer; and now modern physicians are "weighing the soul." They get everything reversed from truth. The stars weigh nothing, though computed to weigh more than a million earths. Now the soul is said to weigh an ounce. The material of the soul is the *body*. Step on the scales, and see how much your soul weighs!

The difference of weight in the experiments referred to, is due to alchemical changes which take place at the instant of dissolution, and even before dissolution takes place. There is a rapid release of energies of various qualities as the life departs, and a consequent difference in weight obtains. But it is no more the weight of the soul than in the case of the fever patient who rapidly loses weight during the period of his illness.

THE PUBLISHERS' DEPARTMENT

THE FLAMING SWORD

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The Avant-Courier of the New Civilization; Devoted to World-Enlightenment and the Promotion of the Science of all Truth and its Application to Human Life and Relations.

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IT IS OFTEN said that a dollar saved is a dollar made. It is equally true that a subscription renewed is worth as much as a new subscription. We shall make it an item to retain on our list, every reader of THE FLAMING SWORD. To this end we make three extraordinary offers to those whose subscriptions are expiring or have expired. These offers may be withdrawn soon; it is well therefore to take advantage of them while they are in force. To get the benefit of them, the subscription sent must be a *renewal*, and you must mention which offer you wish to accept.

Offer No. 1.—Send us \$1.00 for renewal, and we will send you THE FLAMING SWORD for one year, and the *Christian Work and Evangelist* (a large weekly, regular price \$3.00 per year) for six months. This gives you the six months' subscription without cost.

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Remember, these offers are not made

to new subscribers, but only to those whose subscriptions are expiring or have expired. The offers are made for the purpose of keeping our friends on our list. Remember also, to mention which offer you desire to accept.

To New Subscribers

Our great club offer, given in detail in the advertising pages, covers both new subscribers and renewals. Even if you are paid ahead on THE FLAMING SWORD, and want to take advantage of the clubbing offer, send us \$3.60, and we will put your SWORD subscription ahead for one year, and have the three Magazines sent to you for twelve months. This special offer is made to *everybody*, but must be taken advantage of soon, as the offer may be repeated but few times.

The special offers made last month to our workers are still in force, and are being accepted right along.

Encouraging Words From Our Friends

TO THE EDITOR:—The object of this letter is to express my joy that we now have the privilege of reading, once a month, THE FLAMING SWORD as a Magazine. While we must needs wait four weeks for its appearance, the thirty-two pages of theology, philosophy, cosmogony, with the added departments, present an intellectual feast to every soul that hungers for genuine, divine science, all that it embraces in the various domains of being and activity in the universe. And since they satisfy the intellect, it follows that our soul and spirit find consolation, hope unutterable, and an unflinching faith in the wondrous

truths which KORESH has revealed to us

The Magazine's title, THE FLAMING SWORD, is appropriate and significant, being the potent medium whereby our Leader teaches those who are far, and have not the happiness to be near him and hear daily the sound of his voice. But as he speaks through the printed page he is the Messenger, the Aquarius of this age of the world, declaring to humanity the science of immortal life. And prominently appear now and then the stately addresses of VICTORIA GRATIA, Pre-Eminent of the Koreshan Unity, which give evidence of her devotion to Koreshan Unity.

The leading articles of the Magazine, written by KORESH, gives us in flaming radiations, the science, the true interpretation of the Scriptures and Nature; and this precious pabulum comes direct from his illumined mentality. It is remarkable that all the bright writers of THE SWORD reflect in their work or articles, the mind and doctrines of KORESH. Professor Morrow's keen paragraphs are impressive with their clear cut and eloquent sentences. Berthaldine, Matrona, is our industrious and ardent contributor, always speaking with vivid intensity in prose as graceful as the lines of an epic poem. Lucie Page Borden, too, is a learned woman, and I admire her work; for she comes learned and æsthetic; her English is fluent and forceful, and she never fails to instruct us.

But who is that new and brilliant girl, if girl she is, Marguerite Borden, who reveals the profundity of a philosopher and the imagination of a great romancer? She writes with equal facility of an Emerson and the catching of a bear who loves honey. May Marguerite's shadow never grow less.

Dr. J. Augustus Weimar's contributions on health and hygiene are splendid, instructive reading. Throughout the Magazine there are harmony and profound

knowledge; it is the greatest Magazine in the world. If I had reason to expect these lines to be printed, they would include an urgent appeal to the readers of THE FLAMING SWORD to become active forthwith in spreading its influence and gaining for it new readers. Above all, to win for Koreshan Science, fervent disciples of its Founder.

But you are a busy Editor, and I must close. Permit me to say that you deserve much credit for the able manner in which you edit THE FLAMING SWORD.—O. L. F., Denver, Colo. [EDITOR'S NOTE.—The writer of the above letter, Mr. Otto L. Princke, 415 South Logan avenue, Denver, Colo., has our thanks for kind words. We suggest that some of our friends may feel inclined to write to him. He has suffered for years the inconvenience of a broken spine. He would heartily welcome all cheerful letters.]

Relative to placing THE FLAMING SWORD with local newsstands, I beg to state that I have spoken to our newsdealer, and he has expressed a willingness to place the Magazine on his counter for a trial providing he is given return privilege on unsold copies. He has requested me to order copies for a starter. I will personally take charge and dispose of any left over in his hands at the end of each month, so that none need be returned to you.

Furthermore, I shall also work for both trial and yearly subscriptions, and hope that before long, FLAMING SWORD readers will be quite numerous in this community, though they may not become converts to the Koreshan doctrines immediately. Four or five years' study and investigation were required to finally convince me of the truth of the System as a whole, though some of its claims were clear and comprehensible to me at the start. I now feel grateful that when I first came in contact with your literature, I was endowed with enough mechanical sense to be able to comprehend the relations of straight and curved lines to one another, which, little as it is to know, nevertheless seems beyond the limit of the average individual's power of ratiocination.

One thing that helped me along was that I had no bias in favor of the old theories, and no deep-seated prejudice against the fundamental tenets of Koreshanity. So now, while I may get quite a number of readers for your literature, I do not expect, judging from my own experience, to make converts to Koreshanity of them all in short order. But there is no doubt that some of them will come around to our way of thinking by and by. In the meantime, I shall give as many as possible a start along the right road.—W. B., Texas.

It is entirely useless for me to attempt to express my appreciation of the new magazine, or my delight in its pages. I have written you at other times of my love for the weekly paper. But since it has become a monthly Magazine, the

beauty and general attractiveness of its dress, combined with its contents of such unrivaled interest and helpfulness, beggar description. I glory in it with a delight, a joy too deep for words. I shall use my utmost power to induce my friends to subscribe for it. And I also take pleasure in renewing my subscription which expires this month. I wish to add that I find the new Department by Dr. Weimer of special interest and help. I needed just that.—Miss A. G., Hallstead, Pa.

I like the monthly SWORD from cover to cover. The covers are of such a shade that one cannot easily soil them. One can read and handle the Magazine every day until a succeeding number is received, and then lay away the old copy practically in as good condition as when he first received it. I like the Magazine because it is unique and its form durable; and I especially like it because its contents are of the very best.—C. M., Chicago, Ill.

A Joke that Failed Twice

Miss Adelbert had just returned from a vacation spent at a tiny village on the Maine coast. In recounting her experiences she talked somewhat for the benefit of a cousin, a quiet person, who was visiting her city relatives for the first time in many years.

"There was just one store in the place," said Miss Adelbert, "and they kept everything—that is, everything they had to keep. One day I went in to buy some soap, and just on a venture I asked the clerk if they had Browning. He stared at me a second, and then went off and looked under the counters and on the shelves. Presently he came back and said: 'No, Miss, we ain't got none. We got blacking, an' we got bluing, an' we got whiting, but we ain't got a bit o' browning in the store.'"

Miss Adelbert had to make several protests to assure her audience that this really happened. Finally the cousin asked gravely, "But Cousin Bert, why didn't you say varnish in the first place?"

INTERESTING BOOKS AND PERIODICALS

Woman's Home Companion for May.—Have you ever seen the *Woman's Home Companion*, of New York? Most people doubtless have, and everybody ought to see it. It is said that three million people read it every month. It comes to our desk now, with its very large pages full of interest to women—and others. Such writers as Ellis Parker Butler, author of the famous "Pigs is Pigs," write for it. Then a host of women tell how to make the home beautiful, and everything attractive to woman's side of the home is fully illustrated. Dr. Edward Everett Hale has an interesting editorial page; and others write about needlework, cooking lessons, and what not. Some pages are illustrated in colors—an important feature for magazine of its size.

List of

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.*

5 cts. each.—*Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.*

The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH. Ein kurzer Inbegriff der Koreshanischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.*

The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Fore-shortening.*

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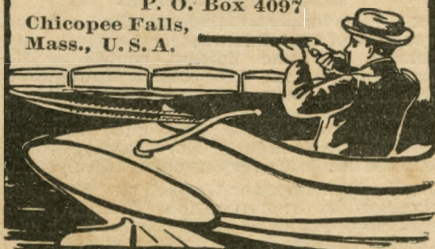
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Review of Reviews.—You will learn all about the National Peace Congress in the May number; also the latest political phases, the Mexican earthquake, the Central American war, and all current events the world round. Not only do the editorials cover a wide range of subjects and events for the past month, but the admirable digest of matter contained in other magazines, gives a literary review of the prominent products of the press, both foreign and domestic. The student of current events cannot afford to do without this popular monthly magazine.

The Philosophy of Fasting.—By Edward Earle Purinton. Published by Benedict Lust, 124 E. 59th St., New York. This is another of Lust's health publications. It is written in a somewhat breezy style, the author frequently wandering from the subject, which is not a serious fault in books of this nature. He gives twenty rules for fasting, of which the first is "Don't." This rule, however, he hopes, will be disregarded. He claims great results for his system, which includes, "The Conquest Fast." He tells us what were some of the effects of fasting upon himself. One was the gift of writing poetry. In the ten months following a fast he wrote over two hundred poems, eight in a single day. It is to be hoped this is not the usual result.

Money: Its Nature and Its Functions.—By Charles Bonsall, Salem, O. This is a handy volume on the money question, written in an interesting and convincing style. The author divides his subject into two parts: The Scientific Nature of Money, and The True Function of Money.

In the first part, the currency value of money is shown to depend on the government stamp, and not on the material used. Many apt illustrations and quotations from prominent financiers are given.

In the second part, the author traces the means by which the capitalistic class have so influenced legislation as to enrich themselves at the expense of the nation at large. The remedy proposed is, that the government issue all the money, and fully monetize its coinage; and that henceforth only interest-bearing government bonds be issued, or interest-bearing loans negotiated.

The Dog Followed

Judge.—You say the defendant turned and whistled to the dog? What followed? Intelligent Witness.—The dog.

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